HENRY LYMAN MOREHOUSE

A BIOGRAPHY

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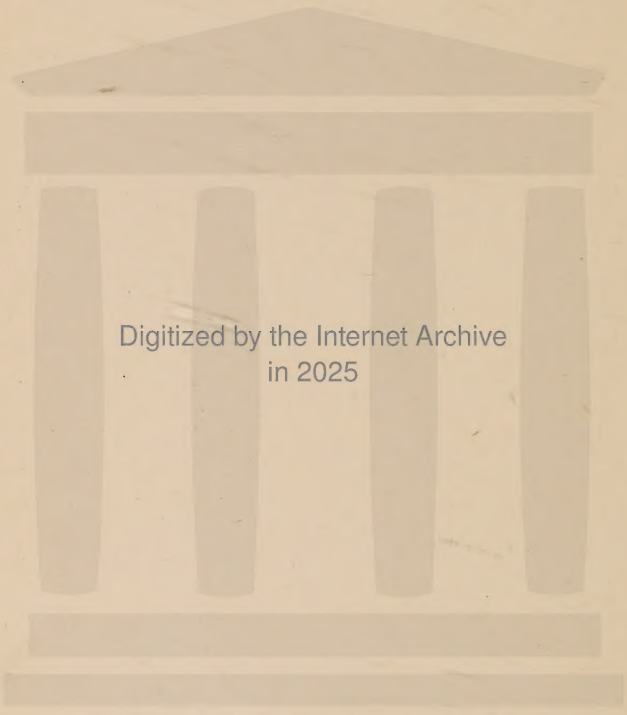
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HENRY LYMAN MOREHOUSE, D. D., LL. D.

HENRY LYMAN MOREHOUSE

A Biography

By

LATHAN A. CRANDALL, D. D.

PHILADELPHIA

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In the preparation of this volume, the author has received invaluable aid from the friends of Doctor Morehouse. Dr. Charles L. White and Dr. Lemuel C. Barnes, intimately associated with Doctor Morehouse for many years, have made valuable suggestions and have furnished important material. Many letters written by Doctor Morehouse in connection with the founding of the University of Chicago were made available through the courtesy of Dr. T. W. Goodspeed. Miss Finette B. Nichols, because of her association with Doctor Morehouse for fifteen years as his secretary, has been especially helpful in making clear his ideals and character. Mr. Ezra B. Morehouse and his daughter Mrs. Webb, brother and niece of Doctor Morehouse, placed in the hands of the author a great mass of important material consisting of letters, clippings, diaries, et cetera, covering the whole period of Doctor Morehouse's active life.

To these friends the author extends the assurance of his deep gratitude for their most helpful cooperation.

L. A. C.

Minneapolis, January, 1919.

INTRODUCTION

I FIRST knew Doctor Morehouse in the early eighties when he took me by the hand in such way as to make me forever after his friend. His greatness at once impressed me, his friendship at once gripped me, his fine manfulness gained my respect and admiration, his manifest interest and confidence in the young gave me courage and high resolve. There are many hundreds of men who could say all this and who with me regard the friendship of Henry L. Morehouse as one of life's greatest rewards.

He was a large man generously endowed with all attributes of true greatness. He did not live in a world of trifles but dwelt always with the immortals. He was a great Secretary, but he would have been equally great in the commercial world, in education, or in statecraft. He had rare tenderness, delicate sympathy, refined tastes, generous fellowships. He gave himself without reserve to the service of his fellow men. He loved mankind and he loved every man. He cultivated what President Eliot felicitously calls "the enduring satisfactions of life." And how he did enjoy life! What a big portion of human blessedness he gained for himself because he had learned that it is more blessed to give than to receive. This leads us to the fundamental secret of his greatness—he was a disciple of Jesus, a friend of our greatest Friend. He lived with him in holy fellowship and gave constantly to others the inspiration he gained daily from close companionship with Christ. Let us never forget that this was the hiding of his power.

He was a great honest soul. Incapable of duplicity, he was not lacking in diplomacy. He had great skill in securing advantages that properly belonged to him and his cause; he was master of the high art of managing men and affairs. He measured swords with the best but always looked his antagonist squarely in the eye.

He was a man of deep convictions from which he could not be swerved. Bravely did he always defend those convictions, with strong logic, with fine oratory, and with a command of the situation which carried conviction and assent. When aroused, what a masterful debater he was!

And he was gentle too, tender and affectionate with a sweetness the memory of which brings tears to one's eyes. In the home he won the confidence of little children, and joyed in their companionship. His conversation with them was not condescending though it was simple, and he left them bigger in soul for having spent an hour with him. When he came to one's church to speak the whole tone of the people was lifted up and the responsibilities of the Christian life were felt more deeply. When one traveled with him on long journeys every hour was filled with earnest talk of things important, and one gained a new grasp of the responsibility of living. And it was all sweetened with delightful companionship, humanized with poetry and even song. Every friend of his must trace holy impulse and aspiration to that high friendship.

Yes, he had faults, but I do not recall what they were; who "marks the scar on the tall pine which outtops them all"?

WALLACE BUTTRICK.

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HENRY LYMAN MOREHOUSE

I

THE EARLY YEARS

ONE of the most delightful of modern stories purports to be the biography of a baby that died when only a year old. This story is not a recital of the baby's beauty of face and form or of his cunning ways, but sets forth the effect which he produced upon those who came to know him. A woman of middle age, soured and seemingly without even the capacity for love, is softened and made human. The life of a crippled girl is filled with sunshine. A somewhat rough and lawless American painter is made more tender and manly. A thievish mountaineer is turned into a law-abiding citizen. A wealthy girl learns from the baby the true values in life. In brief, it is a story of influence; unconscious, indeed, but strong and ennobling.

Who shall say just what influence has been exerted by any human life? The inability to make accurate measurement of the meaning for the world of a given man or woman, makes the work of the biographer difficult and unsatisfactory. His material, written or unwritten, furnishes only a skeleton that must be clothed and made vital. He is conscious that the life of which he writes had values for society which were not recorded save in human souls. He may not give free

rein to his imagination as does the novelist, for he deals with facts. The task of adequate portrayal assumes formidable proportions when we are dealing with one who played such a part in the life of his time as did Henry Lyman Morehouse. He was incessantly active, and his activities were directed toward high ends. He touched many lives and was a large factor in many important movements. At the best, one can hope to do no more than to present his public services in such manner as will reveal spirit and purpose, and help the reader to an appreciation of the manner of man he was and to some comprehension of the unrecorded ministry of which his life was so full.

Most people believe that "blood will tell" and so are interested in knowing something of the ancestry of one who has accomplished large things. Tradition has it that Thomas Morehouse, founder of the Morehouse family in America, came from Scotland a little before the middle of the seventeenth century, and settled in Stamford, Connecticut. The fact that the name was formerly "Muir-house" gives probability to the tradition of Scottish descent. Dr. John R. Brown, in his address at the memorial service for Doctor Morehouse held in connection with the meeting of the Northern Baptist Convention at Cleveland in May, 1917, gave the following charming picture of the Morehouse family in Southwestern Connecticut:

> The ancestral rock whence Henry Lyman Morehouse was hewn was a large one, and held in its complex many well-known families of Western Connecticut, and particularly of Fairfield County.
>
> He was very proud of the ancestral line which had come from the first Morehouse in this country, Thomas Morehouse, or as the name was spelled in those days, Muirhouse, a Scotch Cove-

nanter who stoutly declined to conform, who refused finally to be persecuted any longer by King Charles and Laud, and who, to give his soul and his faith a breathing space, came to the Connecticut Colony about 1640. In 1655 he definitely located in Fairfield, where the Morehouse name has been prominent ever since.

The Morehouses in Connecticut have been a prolific and sturdy race in all the collateral lines. To-day the Morehouse name in Western Connecticut is carried by farmers, lawyers, teachers, and many men of affairs. In the old Fairfield Burying Ground the titles and degrees on many stones covering Morehouses tell how large a part they had in the making of a fine New England community. Morehouses had an honorable share in the Revolutionary War, and some of them are given honorable mention for the defense of Fairfield when the town was burned by the English general Tryon.

In all the branches of the family the Morehouses have been a religious folk. There is scarcely a Congregational church in Fairfield County which does not contain the name of Morehouse on its roll. At one time, within recent years, the Congregational church of Fairfield had three deacons by the name of Morehouse. The minister of that church recalls them as men of fine ability and stubborn convictions.

It is easy to see that the characteristics of the original Thomas Morehouse have perpetuated themselves; and, above all, that Henry Lyman Morehouse had the Scotchman Thomas as his spiritual father.

The Baptist inheritance begins with the founding of the Baptist church in Stratfield in 1751. As Doctor Morehouse always took great interest in this little church, and as he often laughingly said that but for it he would never have been a Baptist, its early history, knitted in as it is with the Morehouse name, is worth sketching.

The Prime Ancient Society of Fairfield, as the Congregational church in Fairfield was called, had the legal right to collect tithes from all within its parish bounds, whether they were members or adherents of the church or not. But about the middle of the eighteenth century George Whitfield and his followers began the New Light movement in the New England colonies, and thousands in and out of the churches, then called The Standing Order, were either converted or reawakened. These more

spiritually minded people found themselves in conflict with the accepted order in the churches; and when they could no longer feed their faith or enlarge their service in the established churches they began to withdraw, and to form churches of their own. One of the first demands they made was that all tithes for the support of the Standing Order be either remitted or abolished. In some cases this was done; but the quarrel over tithes was not finally settled till the Standing Order was itself abolished by the disestablishment of the churches in 1818.

A group of Fairfield farmers withdrew from the Congregational church at Fairfield in 1751, and organized, under the influence of the New Light Movement, a church at Stratfield, then one of the districts of the Fairfield parish, but to-day a part of the rapidly growing city of Bridgeport. The name of Isaac Morehouse, Doctor Morehouse's great grandfather, is on the list of the first members of the Stratfield church. The presence of that name in such a place is testimony of a quiet and stedfast heroism. The New Lights were a despised people, socially ostracized, and frequently hampered and embarrassed even in the simplest business relations.

The old records reveal what that little church stood for. At the time of its founding there was no other Baptist church west of the Connecticut River. Eastern Connecticut had been a spillway for the Baptists of Rhode Island, and in that section of the State they had some standing and strength. But in Western Connecticut it was and continued to be another story.

The little church at Stratfield, formed as the result of a spiritual protest, deliberately voted to become a Baptist church, although at the time the nearest Baptist church was over a hundred miles away, and not one of the members had ever had anything to do with Baptists. They became Baptists on the basis of spiritual principle. Their reasons are set forth in a remarkable document called "The Sentiments and Plan of the Baptist Society of Stratfield."

In speaking of the Early Church the statement says, "She never had or claimed any right to make men act, profess, or support any religion or worship different from what they have, for such is that which subsists alone between God and the souls of men." In the same document the subscribers tell why they became Baptists: "We, therefore, whose names are hereunto subscribed, believing that the Society of Christians commonly

denominated Baptists, their faith and their practice to be most agreeable to the above description and divine rule of any denomination of Christians among us, do by voluntary consent set our names to this agreement as a token."

The Stratfield church has never in its long history had more than one hundred members, but in one hundred and seventy years it has been the mother or grandmother of sixteen other churches—among them the strong churches, Bridgeport First, South Norwalk, and Danbury. As the mother of churches and the producer of strong men the Stratfield church has had a remarkable history. Does not its origin explain its power of multiplication and the type of members it has produced?

The Morehouses are soon heard from in the affairs of the church in Stratfield. In their preliminary statement to the world the church in Stratfield had bound themselves by this agreement, "to see that the liberality of the Society be punctually bestowed on their teacher." "Liberality" was the fine old New England word for the salary of the minister: it did not always mean quite as it sounds to us to-day. We read of a Morehouse circulating a subscription paper "to obtain support for preaching." In 1816 Lyman Morehouse as moderator of the society has this shrewd bit of policy passed to cover a period when the church was without a pastor: "that we will give those preachers whom we invite to come and preach with us five dollars that they preach with us, and that those who happen to come along accidentally shall receive whatever is contributed." It is recorded that Lyman Morehouse and Samuel Morehouse are a society's committee to collect the money. Then we read of Samuel Morehouse as a pulpit committee all by himself.

When an attempt was made in 1820, after the disestablishment of Congregationalism as the state church, to continue state aid under another form by offering it to all the churches of every name, Lyman Morehouse presided at a meeting of the Stratfield church which passed this resolution: "That we do not wish to receive any part of the money granted to the Baptist denomination by the Legislature of this State, in their late act for the support of Literature and Religion."

From the rolls of the church in Stratfield we learn from 1820 on members were moving to New York State. A number of them settled in Dutchess County. The lands of New York were more fertile than the hillsides of Connecticut, even if

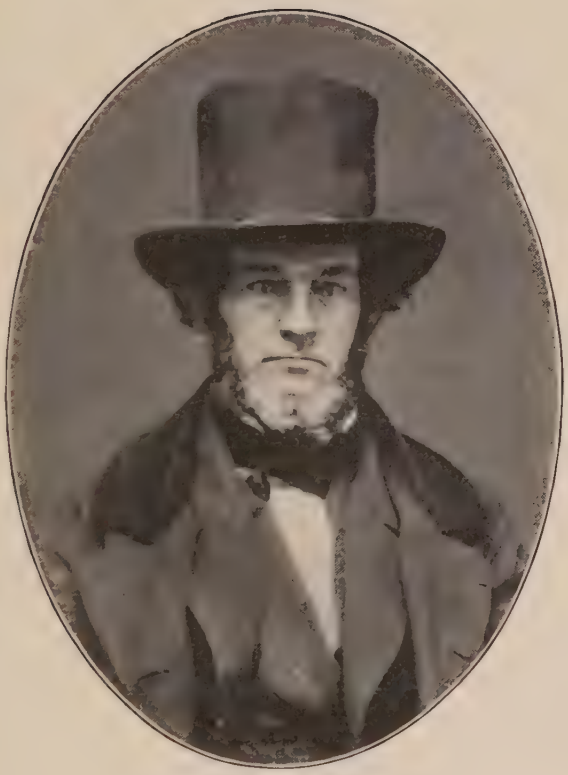
those hills were consecrated by nearly two hundred years of simple life and holy memory. The grandfather and father of Doctor Morehouse followed the lure. We read in the rolls of the church how in 1825 the church voted "a letter of commendation" to the grandfather.

A fine ancestry, an honorable family in all its lines, a spiritual inheritance of honesty, independence, and courage, a continuous family leadership from generation to generation—these make the story of the Connecticut Morehouses and the old Stratfield church necessary to an adequate appreciation of the man who was statesman of the American Baptists for a generation.

Lyman Morehouse, the grandfather of Henry L., moved from Fairfield, Connecticut, to Dutchess County, New York, early in the nineteenth century, when Henry's father, Seth Seeley Morehouse, was a boy. The family settled upon a farm of two hundred and fifty acres, situated five miles from Bangall, and Lyman Morehouse and his wife united with the Baptist church at that place. On this farm Seth Seeley Morehouse grew to manhood, and to this home he brought his bride, Emma Bentley. Here Henry L. Morehouse was born, October 2, 1834. The only other child of this union was Ezra B., born September, 1836.

Emma Bentley was descended from William Bentley, who came from Kent, England, to Massachusetts, in 1635. This family furnished to New England a large number of eminent clergymen, and of brave soldiers not a few.

That boy is richly blessed of God who lives where Nature has a chance to speak to him. The fields and the woods, the birds and the streams, the flowers and the unsmirched sky perform a ministry of incalculable value. The lad on the Dutchess County farm learned the songs of the wood-thrush and the wren, and worshiped before the beauty of the apple-blossom and the



SETH S. MOREHOUSE
About 1856

meadow-violet. He was "a barefoot boy with cheek of tan," rejoicing in the exuberance of boyhood and in the limitless discoveries open to the dweller in the country. Did he wash dishes for his mother? The answer is not heard; but in a family lacking girls and with his mother's many duties, it is safe to assume that on some occasions, at least, Henry was pressed into domestic service. In after years he was fond of relating his experience in helping his mother to paper one of the rooms of the farmhouse. Doubtless this was but one among many experiences in which the boy did his "bit" in the many home tasks. He must have hunted the field-strawberries, filled the wood-box, and performed the varied "chores" without which a country boy's education is incomplete. Thinking of the winters, one cannot help wondering if he had a "jumper," made from the staves of a defunct barrel, on which he coasted down the steep hillsides. Did he labor long and hard digging out woodchucks that, with the oil extracted from the fat, he might keep his boots pliable? Did he play "fox-and-geese" and "tit-tat-to" and "pom-pom-pull-away"? All these things featured the life of the country boy in the middle of the last century; and Henry was a country boy.

Fortunately we are not compelled to depend upon the imagination for pictures of the Sunday School and the district school in New York State, seventy-five years ago. The Sunday School which young Morehouse attended was that of the Bangall Baptist Church. On a Sunday the Morehouse family would drive the five miles between their home and the village church, attend the preaching service in the forenoon, then the Sunday School, and after that the second preaching service in the afternoon. Whether or not this church was pro-

vided with a "noon-house" in which the people gathered to eat their lunches, the records do not say. Without doubt the lunches were carried and consumed, that fact being more important, especially to the youngsters, than the place where they were eaten. As we look back upon the Sunday School of that time the most noticeable feature is the absence of "helps." Quarterlies and leaflets and notes upon the lesson are inventions of more recent times. The church people of that day really supposed that a Bible School was for the study of the Bible. Another of their convictions, which we have largely outgrown, was one that had to do with committing passages of the Bible to memory. Each scholar was expected to memorize at least seven verses each week, and to come to Sunday School prepared to give them without stumbling or hesitation. It would be safe to assert that the passages from the Bible with which Doctor Morehouse was most familiar were those which he committed to memory as a lad in Sunday School.

Perhaps the less said about the Sunday School music of that day the better. In fact there were no Sunday School hymns as distinct from those used in the regular church service. William A. Bradbury had not yet written "Joyfully, joyfully, onward we move," or even begun the work which ushered in a new day for Sunday School singing. As a rule the churches of that time used corpulent, leather-bound, little hymn-books, containing only the words. Whatever singing there was in the Sunday School service simply repeated the hymns used in the regular church service. It may not be asserted truthfully that the children of that day found any large measure of enjoyment in carolling "Hark! from the tombs a doleful sound."

Changes have been wrought in the district school quite as striking as those which have taken place in the Sunday School. As a rule, the country schoolhouse of the middle of the nineteenth century had benches running around three sides of the room. Frequently these benches were slabs, with the smooth sides uppermost, supported by rude legs driven into the bench through large auger-holes. Attached to the wall was a long desk on each of the three sides of the room, and when engaged in study—real or supposed—the scholar faced the desk. In the center of the room was a box-stove, fuel for which was furnished by the parents of the scholars, in proportion to the number of children attending school from each family. It was in such a school that young Henry began his education. Across the years we can see the bright, alert little lad as he makes his way, dinner-pail in hand, to the isolated schoolhouse, and hear him as he confidently declares to his teacher that "Three cherries and two cherries make five cherries," or as he wrestles more or less successfully with the difficulties of the multiplication table. On a shelf near the door was the water-pail, and at least twice each day some lad or small maiden would beg the privilege of going after water. As this excursion involved the services of two children, loitering was not entirely unknown. The presence of freshly drawn water always created a thirst, and when the snapping fingers of some child had attracted the attention of the teacher, "Please ma'am, may I pass the water?" was followed by the watering of the flock from the common drinking-cup. Germs had not been discovered, and fear of microbes was unknown.

Because of the poor quality of teachers employed in the public school, Henry and his brother attended a private school for a part of the time. This school was held

in a building belonging to their uncle, Gilbert Bentley. Grandmother Bentley's loom-room became an educational institution and, temporarily at least, the weaving of character was substituted for the weaving of blankets. This building is still standing.

On April 1, 1846, a little before Henry's twelfth birthday, the family moved to East Avon, New York. Here Seth Morehouse had purchased a farm of something over two hundred and fifty-seven acres. The farm buildings were of exceptional excellence and three-fourths of the land was under cultivation. The new home was in the Genesee valley, famous for its beauty and fertility. The journey to the new home was a great adventure, not only to Henry and his brother Ezra, but to all the neighbors and friends as well. The larger part of the household goods went by the Erie canal to Rochester, and then by the Genesee Valley canal to their destination. A stove, and such other articles as would be needed immediately upon their arrival, were loaded into a lumber wagon drawn by a span of horses and driven by a colored man. The family made the journey in a "democrat" wagon drawn by one horse.

When the morning came for their departure a large number of friends gathered to bid them farewell, sobered by the conviction that this adieu would be final. Were they not going "out west" where bears and wolves formed a large part of the population? To the boys, with their bulldog, this journey was a constant delight. They were breaking into the unknown. At night they stopped at some farmhouse or wayside inn, and when noon came the horses were fed and the lunch eaten wherever they chanced to be. Sometimes walking up a steep hill, sometimes riding, constantly looking upon unfamiliar scenery, wondering what surprise was in

store for them just around the next turn in the road, the boys made of this journey a hilarious holiday.

Settled in the new home, the young Henry continued his education in the district school situated only a short distance from the Morehouse farm. It was before the art of spelling had fallen into a state of innocuous desuetude, and at many a spelling-school Henry showed his prowess by "spelling down" the champion from a neighboring district.

Doubtless we have made great progress in methods of education since those days. Pedagogy had not then become an exact science, and nothing was heard of child psychology. It cannot be denied, however, that the old-time school had points of excellence, all of which possibly have not been carried over into the present system. The pupil in the district school of fifty years ago learned some things thoroughly. The curriculum was not extended but it was definite. "Line upon line, precept upon precept," made it well-nigh impossible for the scholar to escape the assimilation of a fair degree of knowledge concerning arithmetic, geography, and spelling, even if he was in dense ignorance concerning some of the adornments familiar to children of the present generation. On the whole, the district school of yesterday furnished a very fair foundation for subsequent scholastic work.

The Morehouse family reached their new home early in April, and the following June Henry wrote a letter to his grandparents. Fortunately, this letter has been preserved, and is reproduced here as revealing the interests of the boy, not yet twelve years of age:

East Avon, June 24, 1846.

My dear Grandparents: It is with pleasure I once more write to you. We are all well at present. We should like to see you

very much. We want you to come out here very much. Ezra B. and I go to school every day except when Pa wants us. Pa has got a pair of steers to help the oxen in ploughing. Ezra B. stays home one part of the day and I the other part of the day when Pa wants us to drive oxen. I have got twelve turkeys and they grow nicely. We have got a fine bunch of chickens, and if you will come out here after harvest, we will have some of them to eat. It has been very dry and we have had not much rain until last week, we had a fine rain which made the things look fresh and green. . . The pigs grow nicely and if you don't take care we will beat you. Pa gave Uncle William the smallest pig and they fatted and killed it and Aunt Merilda roasted part of it and they gave us an invitation to come over and help eat it. We went over there and took dinner and brought home a quarter of it, it was first rate. I like it very much here, but we miss the cherries very much, we have got apples in plenty and we have got a bunch of young peach trees, the peaches have nearly all dropped off. I must now bring my letter to a close.

I still remain your affectionate grandson,

HENRY L. MOREHOUSE.

Life on a farm, for a growing boy, may seem somewhat tame and uninteresting, and it certainly means plenty of hard work. But, somehow, it furnishes a preparation for life that enables these same country lads to go far. Among those who have accomplished things and have made a large place for themselves in public life, at least a fair proportion have spent their early years upon the farm. Their success is due, in part at least, to the fact that they have been held responsible for doing certain, specified tasks. When the growth of a sense of responsibility keeps pace with the growth of the body, the boy is being fitted for the duties of after life as no amount of theoretical instruction can prepare him. The boys on the Morehouse farm had their "chores" to do which might not be ignored or neglected. Who shall say that the ability for hard and sustained effort—

indeed the appetite for it shown by Henry L. Morehouse in after years—was not due, in no inconsiderable measure, to the training received on the East Avon farm?

And that life had its recreative side. It was not "all work and no play." Corn roasts, husking-bees, coon hunts, picnics, church socials, and many other forms of innocent pleasure kept Henry from being a "dull boy." Strange as it may seem to us who knew him only when he had "put away childish things," he went fishing. A diary kept during the time between the ending of his college course and the beginning of work in the theological seminary, tells of his piscatorial adventures as follows: March 1, 1860. "Went fishing all day. Caught about 3 bushels of fish: among them 40 pickerel." March 19. "Went fishing in Horse-shoe Pond. Had good luck. Caught over 40 pickerel." April 20. "Went fishing. Caught about 40 pickerel, and other fish." May 5. "Went fishing at night and fished until about 10 o'c." May 26. "Went fishing at the log pond and caught 2 fish."

Seth Morehouse was a contributor to the fund raised for the erection of a building in connection with the Genesee Wesleyan Seminary at Lima, five miles from the Morehouse home. Through this gift he secured free tuition for his boys. At the age of sixteen Henry began his studies in this school, preparatory for college. On a Thursday morning father and son made their way to the seminary, taking with them, among other things, an ax and a buck-saw. The school furnished the wood, but each student must saw and split whatever was needed to warm his room. Although Henry began his career at the seminary on Thursday morning, he walked home on Friday night. His brother, in recalling those days, writes: "Sunday evening father and I went to take him (Henry)

back to the Seminary, Henry and I sitting on the back seat of the light wagon. When we came in sight of the Seminary buildings he said to me, 'I would rather take a whipping than to go back there.' I think he walked home every Friday evening of that term of school." Possibly some who read these words will recall their own disturbed feelings when first they broke away from the quiet of home life, and faced a group of boys and girls, all of whom were strangers.

One is tempted to turn aside just here to call attention to the important service rendered by institutions similar to that in which young Morehouse spent two years. The "high school" had not come into existence. Work preparatory for college was done in private institutions, many of which were established and controlled by religious bodies. A line of such schools stretched across New York State. Fort Edward Institute, Fairfield, Whitestown, Cazenovia, and Genesee Wesleyan seminaries, are only a few among the many flourishing schools of that time which encouraged young people to seek educational training for their life-work, and offered excellent opportunities. While young Morehouse did not publicly accept Christ while at Genesee Wesleyan Seminary, we may be sure that he did not escape the religious influence exerted by teachers and many of his fellow students. Child-conversion was not as common then as now, and the fact that Henry did not take a public stand for Christ until in his sophomore year in college, is far from indicating any indifference on his part to the claims of God upon his life. In an autobiographical sketch written for a friend but a few years before his death, Doctor Morehouse said, "I had strong religious convictions about the age of fifteen, but these wore off." For those of his day a profession of religion was a se-

GENESEE WESLEYAN SEMINARY

rious matter to be well considered, and was warranted only when preceded by a profound sense of sin and an experience of the pardoning grace of God.

From the few records bearing upon his life in this school, we catch glimpses of him engaged in the debates and other literary exercises of the Lyceum. Some day a historian will do justice to the literary societies connected with those old-time seminaries. In debates and declamations and essays and orations, the members learned to think straight and express themselves with clearness and force. Many young men, afterward successful public speakers, learned to think upon their feet in just such organizations as this of which Henry became a member soon after entering the school. That this experience had its bearing upon his subsequent career as a public speaker, who can doubt?

A letter written to his father while a student at the Seminary gives us an insight into his interests and throws light upon the life of which he was a part:

LIMA, Monday Evening, Feb. 23rd, '51.

DEAR FATHER: It is with feelings of reluctance that I now write to you to request a small amount of money, but as necessity urges me so to do, I am obliged to ask the favor of you. When I left home I did not think but what twenty-five cents would last me through the remainder of the term, but the singing teacher has called upon me and urged so hard that I told him that I would pay him a small sum for the time I was in his class. Please send me one dollar and I will endeavor to rightly use it. There is to be an address before the Amphictyon Association by Horace Greeley of New York on Friday evening the 5th of March, in the Presbyterian church in this place. I thought you would be glad to hear of it and would like to come out. We had a good address by Professor Douglas last Saturday evening, and a beautiful poem by Rev. Mr. Day of Auburn. They were delivered before the Lyceum in the Presbyterian church. Yesterday forenoon the Rev. Peter Jones, an Indian

preacher from Canada, preached here. To-night he gave or rather held a talk, as he termed it, on the habits and customs of the Indians, which was very interesting. The house was crowded to hear him. He has been to England, Ireland, and Scotland and has traveled some in the United States. . . But as it is getting late, being some time after 10, I must close this epistle. Good night. From your son

HENRY.

During his vacations, at this time and later when in college, Henry worked upon the farm. Under the watchful eyes of those who loved him, he was not permitted to overtax his growing body, and the vigorous exercise, wholesome food, and pure air aided in building up that splendid physique which served him so well through a long and toil-filled life.

II

COLLEGE AND SEMINARY DAYS

IN the fall of 1854, young Morehouse entered the University of Rochester. The attempt to move Madison—now Colgate—University to the City of Rochester had failed, and a new institution had been established which was opened to students in November, 1850. While the University of Rochester and the Rochester Theological Seminary are, and always have been, under the control of separate corporations, their relations have been close and mutually helpful. Beginning their careers at about the same time, they were joint occupants of the same building—the old United States Hotel. In was in this building that the University was housed during the years when Morehouse was a student there. Unfortunately, we have little memoranda concerning either his college or seminary life, except such as may be gathered from a few family letters, and his father's account-book in which were recorded the sums of money advanced for Henry's education.

Compared with the Rochester of to-day, the University of sixty-five years ago was lacking in almost everything that is essential to a college of the first class. It had no buildings. One hundred and thirty thousand dollars had been raised to meet the condition imposed by the Regents of the State, and without which a charter could not be secured. The first graduating class, that of 1851, numbered ten. Laboratories, museums, et cetera, were yet to be established. It is when we come to the teaching force that the real strength of the school becomes mani-

fest. From the beginning, the University of Rochester has been strong in men. One year before Morehouse entered the University, Martin B. Anderson had come to the presidency. We may not accept Garfield's definition of a college as "a sawlog with Mark Hopkins at one end and a student at the other," but no one will question the importance of the personal element in education. If education is more than the accumulation of knowledge, if it implies the broadening of the mind, the shaping of character, the assimilation of great formative principles, then the young men who came under the influence of Doctor Anderson and his coworkers were highly favored. With Doctor Anderson were associated such men as Conant, Kendrick, Maginnis, and Richardson.

That Morehouse won high rank in scholarship is attested by his election to Phi Beta Kappa. If we are to trust a class poem written by Prof. F. B. Palmer for the fiftieth anniversary of the Class of '58, devotion to study did not wholly prevent Henry from having a good time:

> Said jolly Henry, who would go
> Where fun reigned every minute,
> "This world is all a cattle show
> And we are cattle in it."
>
> But where a life is measured up
> By deeds that live in memory,
> That fill with blessings misery's cup,
> All stand aside for Henry.

By one who knew the men of '58 well, this class is declared to have been "one of the most notable that has ever passed out to service from the halls of any institution of learning." Among those from this class who won distinction in the service of their country were Major-General Elwell S. Otis and Rear-Admiral William

Harkness. It should be said here that only the pleadings of his widowed mother kept young Morehouse from participation in the war for the defense of the Union. Writing of this period in his life Doctor Morehouse says: "The war had just broken out. There was great excitement. I had a commission from Albany to raise a company, and took active steps to do so. The great distress of my mother, however, at the thought of my leaving her, decided me to dismiss the subject." Ardent patriot that he was, we can understand something of the struggle through which he passed when compelled to decide between his mother and military service. What a soldier he would have made!

Among those from this class who entered the ministry, in addition to Doctor Morehouse, were Lemuel Moss, Cephus B. Crane, A. J. Padelford, and J. S. Gubelman; men who greatly served the cause of Christ as represented by our denomination, and whose names became household words in Baptist homes.

It is sometimes assumed that if the student is to appreciate his opportunities and develop qualities of self-reliance and independent action, he must earn his own way. Large numbers of men who have secured an education by their own unaided exertions, have come to fill important places in the life of their time, and have signally served their generation. On the other hand, some men who have had the expenses of their education met by others have failed to take advantage of their opportunities and have never achieved distinction. Any hasty generalization from these facts, however, is dangerous. Not all men who supported themselves in college have achieved distinction. Many whose college expenses were met by parents or friends have risen to eminence. Not a little depends upon temperament and home influences.

The father of Doctor Morehouse was able and willing to provide for the expenses of his children's education. This does not imply that these sons were excused from work. Through regular tasks while at home, they formed habits of industry. Careful account was kept of the money expended upon the education of Doctor Morehouse, as will be seen by extracts from the account-book of his father:

Henry L. Morehouse, Dr.,

To cash while at school at Genesee Wesleyan Seminary..$228.59

This covered the period from November, 1851, to June, 1854. When all allowance is made for the larger purchasing power of the dollar of 1851 as compared with that of 1918, it cannot be said that young Morehouse was in any danger of being seriously harmed by the help which he received. Even in the light of the fact that he went home every Friday night and so reduced expenses somewhat, seventy-six dollars per year would hardly tempt him to form extravagant habits.

While in the University of Rochester Henry received from his father $258.82 the first year, $193.75 the second, $255.50 the third, and $250 the fourth. The whole amount expended for his education up to the completion of his college course was $1,186.97.

The most significant event of his college life, for himself, for his family, and for the world, was his conversion. His father and mother had made no public profession of faith in Christ until after the removal of the family to East Avon. Here they openly pledged themselves to Christian service and united with the Baptist church. That their religious life was real, their interest in the conversion of their children deep and constant, is

attested by letters written by them to Henry while he was in college. Under date of May 8, 1855, the father, after some reflections upon his forty-eighth birthday which he has just passed, continues:

You are now enjoying special privileges and the time of such privileges will soon be past. The advice which the wise man gave his son I think would not be inappropriate in me to you. "Know thou the God of your fathers, and serve him with a perfect heart and willing mind. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever!" The encouragement to seek the favor of your heavenly Father is the greatest that can be offered, and the terms are most reasonable; while to reject is the most dangerous as well as the most inconsistent decision you can make. May the goodness of God that has upheld you from your earliest days and supplied your numerous wants, lead you to accept the offer of mercy presented to you through the gospel and repent of your sins and become an heir to that inheritance that is "incorruptible, undefiled, and that fadeth not away."

The mother wrote on June 11, 1855:

Our daily prayer is that the Lord will take kind care of our dear children; that he will keep them from the dangers and temptations to which they are exposed; that they may be guided by wisdom from on high in the paths of piety and virtue, and that they may be made heirs of God and joint heirs with Jesus Christ.

On November 25 of the same year, writing on a Sabbath evening, the father refers to a letter received from Henry in which the latter states that he does not think that he has met with a change of heart, but that his feelings are different:

I wish you would write me in what way they are different: whether you love the company of religious people more or less than before, and whether you take more or less pleasure in read-

ing the Scriptures and in hearing them read. These may seem unimportant questions, but I hope not, for the question at issue is one of great importance. The decision which you make now may be the last, whether for good or evil.

On the margin of this letter Doctor Morehouse has written, "My conversion in 1855." At this time Charles G. Finney was holding revival services in Rochester, resulting in a great religious awakening. Just how much, if any, impression was made upon young Morehouse by Doctor Finney we do not know. Always thoughtful concerning religious matters, growing up in a home where God was honored, it would be strange indeed if the deep and general spiritual awakening did not stir him profoundly. In one of the family letters there is a reference to "that night," hinting that on some particular night the great decision was made that brought Henry L. Morehouse into the ranks of those who deliberately follow where Jesus Christ leads the way. It was not until the fall of the following year that Henry was baptized and united with the church. Under date of September 29, 1856, his father writes:

Next Saturday will be our regular covenant meeting preceding communion. We expect there will be two or three that will come forward and relate their experience with a view of being baptized on Sunday. If you think the present is the best time for you to put on Christ by following his example, it would be a day of rejoicing to your friends, especially to your father and mother.

Evidently this suggestion was acted upon, as this letter bears a memorandum in Doctor Morehouse's handwriting, "My baptism in 1856." How little any of the company gathered on this occasion realized its significance for the kingdom of God! Even the rejoicing

parents could not have anticipated in their loving hopes the large and important service which their son was to render.

After being graduated from the University he returned to his home and to the familiar tasks of the farm. He had not yet found himself. Whatever inclination he may have had toward specific undertakings went unrecorded. Did he, even then, hear a voice saying, "Whom shall I send?" Was the work to which he turned simply a "stop-gap," giving him time to get his bearings? In the records, kept more or less intermittently, he gives us no answer.

In the February following Henry's graduation, his father died when in his fifty-second year. Seth S. Morehouse was a man greatly respected, as is evident from a tribute appearing in the Livingston County "Republican":

> Seth S. Morehouse died on February 11, 1859. He was a man of unflinching principles, of candor, of sound judgment, an arbiter in difficulties, a peacemaker. That the deceased was a man held in universal respect is sufficiently evidenced in the fact that two other churches of the place on the Sabbath of his funeral, suspended their usual services and, with their pastors, united with the church of which he was a member in paying the last tribute of friendship.

As the elder of the two brothers, upon the death of the father, the conduct of the farm devolved, in large measure, upon Henry. Now came months and even years of strenuous manual labor, lightened by such diversions as are common to country communities. Diaries kept for a portion of this time furnish a vivid picture of the routine of farm life: January 3, "Butchered 11 hogs." January 4, "Went to Rochester with hogs. Got 6¼ for pigs and 6.30 for old hogs." 5, "Packed down the

pork." 6, "Bought a hive of bees for which I paid $6.00." "Drew stalks." 19, "Drew corn on barn floor and threshed with horses." 26, "Worked at ice-house." February 3, "Attended convention." 8, "In evening went to a party at ——— and had a tip-top time." Much of the time in February was spent in filling the ice-house, but he managed to call upon Miss ——— on a certain evening, and to stay, as he records it, "until about 2 o'clock this morning." He chopped and drew wood, trimmed the grape-vines, sawed wood, fixed fences, attended auctions, picked stone, plowed, dragged, seeded, harvested, and threshed.

Donation parties, church socials, singing-schools, and an expedition to Chenango County where he feasted upon maple-sugar, and another to Niagara Falls which he had never visited, made welcome breaks in the monotony of farm life.

In the records of the fall of 1860 we have indubitable evidence of his ardent Republicanism. Under date of September 21, he wrote: "Went to Republican meeting in Geneseo. Torchlight procession in evening. Gelorious time." On the eleventh of October he attended a Republican mass-meeting at Caledonia. "High time in evening. Over 250 torches, fireworks, and *victuals*." The next week he canvassed his school district; result: "Lincoln 23, Douglas 19, doubtful 5." He attended a great mass-meeting in Rochester, getting home at three o'clock the next morning. When victory for the Republican Party had been won, he wrote:

> The Republicans of the country elected Abraham Lincoln President. Stayed all night at West Avon to hear telegraph returns. Great time. Had bonfire about 4 a. m. Woke everybody up between East and West Avon. Routed the folks in the East village. Fired guns, beat the drum, hurrahed, and made a

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fuss generally. Had a big bonfire in the evening and a grand pow-wow.

On the testimony of his brother we are assured that he hurrahed and yelled until he could "only barely croak by night."

As the year 1860 was drawing to a close, Henry turned from the farm to adventure as a seller of maps. A copy of the agreement into which he entered on December 4, 1860, has been preserved:

This agreement, made and entered into between J. R. Nisbet, of Rockport, N. Y., of the first part and Henry L. Morehouse, of Avon, Livingston County, N. Y., of the second part, witnesseth:

That party of first part covenants and agrees with party of second part to pay him for his services in the canvass and sale of maps and books, from the fourth day of December, 1860, to the fourth day of December, 1861, at the rate of four hundred and fifty dollars per year, for the time of actual service in said canvass and sale. Party of first part also agrees to pay all necessary expenses connected with the business, with the exceptions mentioned below, commencing with the date of actual commencement of work.

Party of first part also agrees to pay in quarterly payments, except the first payment which shall be paid with the second payment at the expiration of six months service.

Party of second part agrees to work for party of first part from the said day of December, 1860, until the same day of December, 1861, at the rate of four hundred and fifty dollars per year, for the time of actual service. He also agrees to furnish a suitable horse and conveyance for the business. Party of second part agrees to pay his own washing bills, horseshoeing, and repairs of his conveyance. Party of second part further agrees to pay his own expenses and those of his team while not in service for party of first part. He also agrees to furnish a weekly statement of his expenses, sales, and other matters required by the printed forms, to the superintendent,

and to keep a just and true account of the same; also, to promote in every honorable way the sales of said work, to the best of his ability.

In case of ill success after a fair trial, the superintendent shall have the privilege of canceling this agreement by paying fifty cents each for bona fide, responsible subscribers, to be paid when maps are delivered, which shall be within six months of dismissal.

And the said party of the second part contracts in no case to sell perfect maps or books for less than their full retail price, under penalty of two hundred dollars, to be paid to party of first part by party of second part for every copy sold below the retail price.

In witness whereof, we have set our hands this fourth day of December, 1860, at Lawrenceburg, Indiana.

Party of first part, J. R. NISBET,
Party of second part, H. L. MOREHOUSE.

His diary for 1861 furnishes a somewhat full account of experiences as a map-seller. The record begins with Madison, on the Ohio River, where he saw boats loaded with ice floating lazily down the stream, "going to cool off the fire-eaters, I suppose." On January third he is at Greensburg, where he "got Bell, the city marshal, to ride with me. He has sold bells, apple trees, made love-powders, traded horses, and is a good specimen of a Hoosier Yankee." Here he sold several maps and "saw a splendid girl—age 18—weight 175—eyes like an eagle, form good, face handsome and noble—pappy, rich."

On Saturday the fifth he "went on horseback. Saw men shooting hogs preparatory to butchering them. Sold a map to old Colonel ———. Said he, as I was about leaving, 'Can't I do something for you?' I stared at him. 'I have got some good rum; won't you take a little?' Was much obliged to him. Maybe he had enough for both of us."

At Versailles he ran out of funds and had trouble with a "sour kraut, red-nosed, meerschaum Dutchman," from whom they tried to hire horses. The owner's ultimatum was, "You no got te monish te horse shtand in der sthaple."

Staying at Westport one night he is led to exclaim—for some unrecorded reason—"Oh, the volubility of some women!" Going from Westport to Greensburg the next day on horseback he got off to walk: "Old horse plunged into the woods. Chased him about an hour. Time 8 o'clock p. m. Fell down, waded creeks, lost overshoe. At last got into the road and got ahead of him. Scared all the dogs for miles around, shouting for a man to help. Got the help, caught the horse, and reached Greensburg about 10 p. m."

At Newburg he stopped in a house "with one room for parlor, dining-room, bedroom, etc., etc. Man and wife, two children and myself slept in that room: three beds in there almost touching. Went to bed by the light of a blazing fire in the fire-place. North Carolinians. *She smokes.*"

"Old Barney," his horse, was "all stove up" from traveling the frozen mud. He would break through at almost every step. It took six hours to make the journey from Greensburg to Milney—twelve miles. He writes of having sassafras-tea for supper, and of singing with the boys of the family until about 10 p. m.

Writing at Greensburg on February twelfth he says: "Hurrah! for a squint at the Presidential phiz! Crowds coming to town on foot, horseback, etc. Should think that there were nearly three hundred horses hitched around the court-house. 'Lo! the conquering hero comes!' Drums beat, the band plays, a quartet sings the 'Star Spangled Banner' and 'Abe' speaks. Cheers!

The crowd leaves and I get my horse and do likewise."

The young man is attending a rough school. Ever and again he writes, "Oh, the mud!" Some days he canvasses in the rain. The storms occasionally catch him far from shelter and he is drenched to the skin. He fords streams where the water comes half-way up the horse's sides, and wets his trousers even when his feet are drawn up as high as he can get them. Now and then he is compelled to go "on foot and across lots," as he puts it. The food is not always palatable, although he writes of one place of entertainment where he had sausage for supper, sausage for breakfast, sausage for dinner, and exclaims, "Linked sweetness, long drawn out." He buys a peck of apples and eats most of them the next day. In one place he "tried the intelligence and pockets of the people and concluded that it would go tough. P. S.—The above remark was confirmed by subsequent observation." He evidently tires of his job, for he writes under date of March 4, "The same old treadmill to-day, with but few variations."

"Footing it" from Cambridge City to Milton, he attended singing-school in the evening. "Sung tenor and got a compliment by being called a 'stranger from civilization.' A rock was thrown against the window: a Shanghai rooster the night before. Had a pleasant time and went home with ——— myself."

Three months of selling maps proved to be enough, at least for the "party of the second part," for writing at Fayetteville on April thirteenth, he says, "After to-night I am free." The following week he met Mr. Nisbet in Indianapolis, settled up, disposed of his horse and buggy and then spent some days visiting the camps of the soldiers, listening to debates in the legislature,

and seeing the sights of the city. He was privileged to hear Stephen A. Douglas and Governor Morton, greatly to his satisfaction.

After the strenuous months in Indiana he decided to take a pleasure trip farther west, and May second found him en route for St. Louis. This city filled him with admiration both for its size and the beauty of its buildings. He speaks especially of the Southern Hotel "six stories high and with 21 windows on one square." Here he saw a slave sale which he describes as follows:

Auctioneer. "Now how much for Jane? Nine years old, nice girl, well grown." Started at $140, sold for $320.

Emily. "Can set table and wash dishes." Six years old. Sold for $240.

Henry. "Fine countenance, bright eye, good teeth. What'll you give me for Henry?" Sold for $155.

George. About four years old. "Stout, hearty boy and in good health." Sold for $155.

Mother sold for $545. Family separated. No tears shed. The man who bought the girl told me that he would take her home and give her to one of his daughters and tell her to bring her up well. He told the mother that she could come out and see the girl whenever she wanted to.

Leaving St. Louis he visited Upper Alton, where he saw Shurtleff College. By way of Springfield and Bloomington he went to Fulton and crossed over into Iowa, spending some days with a cousin residing on a farm near Lyons. Here he shoots pigeons and prairie-chickens, and on Sunday goes to church where he hears a sermon of which he writes, "poor preaching." Of the prairie he says that it looks "as if old Mother Earth had been taking a shave."

After a week here he took a boat from Lyons for St. Paul, and at Galena "saw Doctor Kane's Esquimaux

dog, 'Myonk.'" After leaving Dubuque he went up into the wheel-house and was allowed to steer the boat. This leads him to write: "H. L. Morehouse, River Pilot. Wouldn't that sound well?" He was indeed to be a pilot, but of a larger and much more important craft than any that ever navigated the Mississippi.

This trip up the Mississippi was full of interest to the young Easterner, and nothing seems to escape him. He describes Prairie du Chien as "well laid out, but thinly populated." Winona is a "small town of about 1,500 population on a small strip of river-bottom"; while Wabasha, now only a hamlet, is credited with a population of 1,800. He visited Fort Snelling and "rode several miles without seeing a sign of civilization." At Minnehaha he went under and back of the waterfall. St. Anthony and Minneapolis were then distinct villages separated by the river over which there was a suspension bridge. St. Paul had a population of 11,000, much larger than that of its neighboring twin city. This portion of his diary is illustrated by spirited pencil-sketches, presenting views of Fort Snelling, Maiden Rock, Indians at Red Wing, and the hands on the steamboat as they were eating dinner. On his way down the river he stopped off at Dubuque and visited the lead-mines some three miles from the city. From Chicago, where he visited the University, he returned to his East Avon home, reaching there the last of May.

A trait of character is revealed in this diary which persisted through life, viz., his appetite for information. He learns what salary is paid the pilot, captain, and deck-hands on the Mississippi River steamboats. Visiting the lead-mines at Dubuque he is not satisfied, as were most visitors, simply to descend to the bottom of the perpendicular shaft: he must explore every part of the

mine. At St. Louis, Bloomington, and Chicago he climbs in each place to the top of the court-house, that he may get the view and gain an idea of the general plan of the city. He learns everything possible of the size, industries, and probable future of each place he visits. No amount of labor is thought too great if it adds to his store of information. In after years and in foreign lands this same trait of character found even more striking illustration.

From his own testimony we learn that he did not incline to the life of a farmer, but had a decided taste for political activity. The ministry appealed to him, and with his last words his dying father had expressed the hope that he would preach "if he felt led that way." As he mused the fire burned. Of this time he writes:

> During the summer the conviction deepened that I should preach the gospel. One summer night, returning on foot from the prayer-meeting two miles away at a spot which I can never forget, I surrendered and decided that I would study for the ministry. How momentous was that night! How sacred is that spot!

He had been slow in reaching a decision, but was quick to act upon it. Within a few weeks he entered Rochester Theological Seminary. Dr. E. G. Robinson was President, and Dr. G. W. Northrup and Doctor Hotchkiss were members of the faculty. Of Doctors Robinson and Northrup he says: "Both were inspiring teachers, with an aim in life. I am indebted more to Dr. Robinson than to any other teacher for the intellectual momentum I received and the work I have since wrought."

Of the following three years we have little record. Only a brief reference to his seminary course is found

in the autobiographical sketch preserved among his papers. "I applied myself earnestly to study," he writes. "My whole intellectual life was quickened, aroused, and in many ways affected as never before. Our class was the first of the three years' course; prior to that, the course having been two years."

At the beginning of 1864 he was supplying the church at Suspension Bridge. A financial statement found in his diary for 1864 shows that from September 1, 1863, to May 1, 1864, he received $50.67 for services rendered this church, and $58 from other churches which he supplied. Here, also, we come upon a summary of seminary expenses for the three years: $250 for the first year, $221 for the second, and $331.75 for the third, a total of $802.75. That he had no false pride is evident from a notation in his diary under date of January 6, 1864: "Came to Rochester with Ezra on a load of wood."

That he was drawn toward work in the foreign field is made clear by an entry under date of January 26: "Called to talk with Dr. Warren about missions, at the home of Dr. Cutting. Had a pleasant and profitable time. *Am undecided what to do.*" One cannot help wondering what would have been the result had he gone into foreign work. That he would have taken rank with Judson and Clough and the greatest of those who have labored for the non-Christian world, no one can doubt.

Before graduation day came he had been invited to the pastorate of a church which he does not name, but says, "Did not feel called to that field." During examination week

Deacon J. S. Webber, of East Saginaw, Michigan, came to Rochester for a pastor for the church there. He told his story to the class. Several were already decided. Others—married—could not go. Though once I had declined to visit Port Huron

because I was averse to going to Michigan, I was drawn to this field with its peculiar difficulties. I had some means from my father's estate and I said to myself, "I can live where others cannot: why should I not throw myself into the breach."

He promised to visit the field later on. On May 11, 1864, he was graduated from the Rochester Theological Seminary.

III

PASTORAL WORK

FIVE days after the Rochester Seminary Commencement, young Morehouse left for Virginia to enter the service of the Christian Commission. He served at Front Royal, Cold Harbor, Belle Plain, and Petersburg. He remained in Virginia only about six weeks, returning to his home July sixth. Soon after returning to East Avon, he redeemed his promise to visit East Saginaw, and this visit resulted in a hearty call to the pastorate. After careful deliberation he accepted, beginning his work with this little church on October 2, 1864, the thirtieth anniversary of his birth.

Looking across the years upon this young pastor one cannot fail to see in him something of the spirit of the crusader: that spirit which carried him into so many difficult undertakings and made him strong for tasks from which a weaker man would have turned away. On his shield was the motto "I serve," and he would go where need of his help was greatest. Nothing stands out more clearly in the character of this man than his enthusiasm for hard work. For him the line of least resistance had no lure. He did not hold himself to toil by sheer force of will as it overmastered urging inclination, but ran to meet the tasks of life as a lover hastens to his sweetheart. This incessant activity was not all due to exceptional devotion to the kingdom of God, deep and fervent as was his religious life. By temperament and training he was a toiler. He would have been diligent and successful as a farmer, a lawyer, or a man of

business. Work—hard work—was to him the very breath of his life.

As the young Saginaw pastor faced his task he saw conditions that challenged his uttermost of courage and strength. Salt had recently been discovered in that vicinity and speculation ran high. At certain seasons men from the lumber-camps thronged the town and became easy prey for those who kept saloons and vile resorts. Stores as well as saloons were open on Sunday. Wickedness was rampant.

By no stretch of the imagination can the East Saginaw of 1864 be seen as an attractive place of residence, considered in and of itself. Men were attracted by the opportunities for money-making, by the need of Christian service, but not by the city's beauty. The East Saginaw of to-day has paved streets, substantial and beautiful buildings, all the public and private utilities which go so far toward making a desirable place in which to have one's home. But the East Saginaw of '64 was a rambling, uncouth town where stumps still stood in the streets, and attractiveness could be seen only by the eye of faith.

If the town lacked charm, the Baptist church was even less alluring. Under the preceding pastor—thanks be! his name is unknown to the writer—the church had become divided, and the new shepherd found only about twenty-five people in his flock. To make a bad matter worse, the former pastor was preaching to the come-outers in another part of town. The building in which the little church met for worship was small and unattractive, and the songs of the saints seemed feeble in comparison with the noise made by frogs and mosquitoes. Here was a man's job, and it was a real man who undertook it.

It was evident that the church must have help from outside, temporarily at least, and the young pastor naturally turned to the Home Mission Society. To reenforce the application made to the Society for aid, he sought the good offices of Pres. M. B. Anderson, his friend and former teacher. Under date of November 16, 1864, he writes:

It becomes necessary for me to make application to the Home Mission Society for aid and to support me in this my field of labor. The church is very poor and is doing its utmost in repairing and partially paying for the building in which we meet for worship—they can do hardly anything for me, perhaps $100 or $150 at the outside. We have received an appropriation from the State Convention of $200. I desire to make my application at the next meeting of the Board, and would be under lasting obligation to you for such assistance as you can render, whether it be in the way of a recommendation such as the Board requires, or in other ways that you judge most proper. Could we receive $300 at least from the Board this year when we are at so much expense in another direction, we think it would enable us to do without their aid next year. The expense of purchasing and repairing the church will be about $1,800, and we are very poor and have opposition from those who should be of our own household. A statement of our condition will accompany the application. Living is very expensive in this place, and I must have $600 from some quarter.

The importance of this place is perhaps already known to you. It is the largest place by perhaps 2,000 of any in this valley—the population is estimated at about 7,000.

I little thought when under your instruction in the University that I should ever make such a request as this of you—but God leads us in ways which we had not marked out—and I feel that it is his hand which has led me to this place; and feeling this, I believe he will bless me here. I am contented and happy in my position, and hope for the good of the cause in this valley that the Board may look with favor upon my application.

Respectfully and fraternally yours,

H. L. Morehouse.

If he little thought when in the University that he would ever make such a request of his honored teacher, how much less did he think when approaching the Society for aid, that for long years he would be the director-general of the Baptist Home Mission forces in the Northern States. The experience through which he was passing helped to make him the great and sympathetic Corresponding Secretary.

Doctor Anderson's estimate of his former student is made plain in a letter addressed to Doctor Backus, Corresponding Secretary of the Home Mission Society, under date of November twenty-second:

> Enclosed you will find a letter from Rev. H. L. Morehouse, who has just settled in East Saginaw, Michigan. The letter speaks for itself. Mr. Morehouse is an earnest-minded, pious young man of excellent ability who bids fair to become one of our ablest ministers. I know that he went to Saginaw from religious motives, having set aside more flattering calls from the desire of going where he could build on a new foundation and be most useful. Saginaw is growing rapidly by reason of the salt-water wells there, and I feel quite certain that the kind feeling which will be generated by assistance for one year will ultimately bring a much larger sum to our Society's treasury. You must of course, with your advisors, decide all such questions, but I give the most entire endorsement to Mr. Morehouse and the importance of the field he occupies.
>
> Wishing you all blessing in your great work,
>
> I am, Yours truly,
>
> M. B. Anderson.

The Home Mission Board responded, readily, to the request for aid, helping the struggling church for the first three years of Mr. Morehouse's pastorate.

Before leaving East Avon Mr. Morehouse had been licensed to preach by his home church. The document

is so delightfully genuine as to be worthy of reproduction here:

To Whom it may concern

The Baptist church in East Avon Sendeth Greeting:

DEAR BRETHREN: The bearer, our beloved Brother Henry L. Morehouse, has expressed to us his conviction of duty to preach the Gospel, and to devote himself to the work of the Christian ministry. We, hereby, take pleasure in giving him License for the work, in that we consider him, on trial with us, to be a young man of sincere and consistent piety, of irreproachable moral character, and in our judgment to possess those gifts and the grace of the Holy Spirit which, by diligent improvement of the same, will qualify him, through the ordination vows that he may take upon himself, to be eminently useful in the cause of the Redeemer, especially in the Pastoral office.

Praying that great grace may rest both upon himself and upon the church he may serve,

We are ever, Yours in the Lord.

Done in church meeting September 18, 1864, and signed in behalf of and by order of the church.

J. W. DANA, *Church Clerk.*

On December 7, 1864, Henry L. Morehouse was ordained to the work of the gospel ministry at East Saginaw, by a council which represented nine of the Baptist churches of that vicinity. The records of the council state that the relation of "his Christian experience, call to the ministry, and views of Christian doctrine proving wholly satisfactory, it was unanimously voted," etc. The ordination sermon was preached by Rev. J. H. Griffith, D. D.

Reference has been made to the building in which the little band of East Saginaw Baptists met for worship.

EAST SAGINAW BAPTIST CHURCH

Built during Doctor Morehouse's Ministry

ORIGINAL EAST SAGINAW CHURCH

Building owned by Deacon Webber

This building was the property of one of the officers of the church. In a letter to Mrs. L. M. Barnes, of Benton Harbor, Michigan, written November 30, 1904, Doctor Morehouse describes it as a "small, wooden building, standing on posts, mostly over a bayou, where the frogs in the summer made music for the congregation and the mosquitoes were intolerable: the front of the house, however, came to the edge of the sidewalk. The building was sometimes mistaken for a saloon. It held about 125 to 150 people."

All the powers, spiritual, intellectual, and physical, of the vigorous and devoted young pastor were devoted to the task of building the kingdom in this place to which he had been led by God's spirit. His preaching was positive and searching, his labors unremitting, and his fine executive ability found full play. People were won to Christ, and the church grew in numbers. The building was purchased by the church and made more attractive. The little company of Baptists, but lately so discouraged, caught their leader's enthusiasm and hopefulness. Four years had not passed before the meeting-place was too small to accommodate the people, and talk of a new church-house began to be heard. As in everything else, the energetic pastor led in the building enterprise, and out of the $10,000 raised in the initial steps of the undertaking, $8,500 was secured through personal solicitation by Doctor Morehouse. He also secured $9,000 of the $12,000 borrowed by the church. A commodious and attractive meeting-house was erected, costing about $25,000.

Before six years had come and gone the burdens resting upon the pastor had become almost too heavy to bear. In a letter to the church, presented at the annual meeting in February, 1869, he recounts his labors and

insists that he will no longer consent to have his *actual* salary only one half or two thirds of his *nominal* one; that henceforth he must know what he can depend upon or, much as he would regret the necessity, he must seek another field of labor. He also asks to be wholly relieved from financial duties that he may devote himself to the work of the ministry.

On July 1, 1870, Doctor Morehouse tendered his resignation. His reasons for this action do not appear in the memoranda which he left concerning this pastorate. It is unsafe to speculate, but one is tempted to indulge in a surmise as to one of the causes, when he reads a notation in Doctor Morehouse's handwriting, "Balance due me Jan. 1, 1870, $502.31." His salary for the first two years was $600 per annum, for the third year $800, and for the remainder of this pastorate $1,000 per year. He had refused calls carrying with them a large increase in salary. Churches of other denominations in East Saginaw were paying their pastors double that received by the Baptist pastor. He was not avaricious nor self-seeking, as all who knew him will testify. He sacrificed gladly when by so doing he could help on the cause of Christ; but he wanted fair play. Even his small salary was not paid promptly, as his record shows. The people did not wish to starve him out; far from it. They loved him. But, like many another church, they assumed that the Lord would attend to the finances however they might ignore business methods. As always in such cases, the Lord refused to do it.

An interesting document is the minute of the church meeting which took action on the pastor's resignation:

At a meeting of the church and society of the First Baptist Church held in the basement of the church, Tuesday evening, July 5, 1870, called by the deacons of the church as per previous

adjournment, the following resolution was adopted by unanimous vote.

Resolved, That we cannot accept the resignation tendered by our dearly beloved pastor on Friday evening, July 1, 1870.

On motion the following committee was appointed to wait on him and inform him of the action of the meeting: Rev. J. L. DeLand, Deacons J. S. Webber, T. A. Pratt, J. G. Owen, A. P. Brener.

Satisfactory arrangements must have been made, as the pastor remained with the church for more than two years after the date of his resignation.

The devotion and ability of the East Saginaw pastor won early and hearty recognition from the Baptists of Michigan. He was made a member of the board of managers of the Baptist State Convention, and also served as president of the convention. Many and difficult as were the problems of his particular field, he looked beyond the boundaries of his parish and gave of his service to every worthy undertaking. The struggling churches in other sections elicited his sympathy and help. Then, as later, he was keenly interested in education, and as a trustee of Kalamazoo College he performed most valuable service. As was the case in the early career of so many denominational colleges, this institution had provided for theological training. In the development of the Middle West and the growth of the Baptist denomination, the demand for a distinct theological school in the Mississippi valley became imperative, and men of faith and vision founded the Morgan Park Theological Seminary. The East Saginaw pastor was made a member of the board of trustees of the new institution. It was clear to him that, under the changed conditions, Kalamazoo College should merge its theological depart-

ment in the Morgan Park School, and he initiated the movement to bring this about. The president of the College, with some of its friends, strenuously opposed this proposition. Doctor Morehouse always knew what he believed and why he believed it, and did not hesitate to act upon his convictions. He threw himself into the struggle which followed, and lived to see the full justification of his judgment. Kalamazoo abandoned its theological department, and went on its way all the stronger because of concentration upon the real work of the college.

In the Jones-Harrison Home for Aged Women in the city of Minneapolis, the writer found a former member of the East Saginaw church who recalls, with deep gratitude and affection, the work of Doctor Morehouse in his first pastorate. As Mrs. Phedora I. Pauline tells the story, she was a somewhat giddy girl when Doctor Morehouse came to East Saginaw, and gave the young pastor some anxious moments because of her high spirits. Although she had united with the Congregational church some time before this, the cogent arguments of the Baptist pastor convinced her that she had not yet followed Christ in baptism, and in the first year of Doctor Morehouse's pastorate she was baptized into the fellowship of the Baptist church. The ordinance was administered in the Saginaw River and, after the lapse of more than half a century, Mrs. Pauline draws a vivid picture of the lumber piles which bordered the river and the throngs of people who witnessed the scene from the vantage-point of these same piles of lumber.

On one occasion she and Doctor Morehouse were the only ones present at the prayer-meeting on time. After waiting for fifteen or twenty minutes they had a prayer service, and then left the building. Going out they met

some of the tardy members of the flock, to whom the pastor said, "Prayer-meeting is over." How characteristic of the man as we knew him in after years.

Mrs. Pauline describes his preaching as distinctly evangelistic, and says that for a long period of time not a month passed without baptisms.

No better summary of these years of pastoral labor can be presented than that furnished by Doctor Morehouse himself, in an address delivered before the Michigan Baptist State Convention, meeting with the East Saginaw church in October, 1891:

Twenty years ago, when this city fought the forest flames in its suburbs, when a pall of smoke enveloped the place, when delegates came through miles of burning forests, I had the honor of welcoming the Michigan Baptist State Convention to this church. Twenty years ago, on the same occasion, I also had the privilege of welcoming those grand men, long since gone home, Doctors Backus and Taylor. And now, such are the changes that time brings, again I am here with the Convention, meeting under clear skies and in a pure atmosphere, honored by your welcome as a representative of the Society under whose auspices I first came as a missionary pastor to this city—to this city, then a rough, frontier place of 6,500 population, with miry roads and streets winding among the stumps, where now are superior pavement and electric-car lines and the substantial improvements of this great city.

To me, Michigan Baptists and Michigan interests are peculiarly dear, for was it not here, twenty-seven years ago this month, that I began my ministry; here where hands of ordination were laid on my head; here where I baptized in the Saginaw River the first convert under my ministry; here where with a little band of about twenty-five we grappled with the grave problems confronting us, and here where many a victory for Christ was won? The kind consideration shown me by my brethren in the State, who seemed to have so much of the spirit of a Christian family in all their meetings, is a delightful memory. . . But with all the individual changes, the Convention itself has continuity of existence; and so, brethren of this church and brethren of

the Convention, I feel like an adopted son of Michigan who, after many years' absence, has returned to his old home among you—home, *here*.

It was here, as I firmly believe, that I received that discipline, acquired that knowledge of the conditions and needs of frontier mission fields, and had developed that sympathy for struggling interests, that have been of incalculable value to me in the work to which, for the past twelve years, I have given my time and powers. How the memories of those days come trooping in at this hour! I cannot dwell on these things, and yet I am constrained to allude to just a few, by way of illustration of the kind of work which many missionaries of the Home Mission Society are now doing in the new settlements of the Farther West.

In South Saginaw I helped organize, and for about three years, I think, preached every other Sunday afternoon in the little church whose prayer-meetings also I occasionally attended. Carrollton was also an outstation where services were held and from which members were added to this church. Then there was the "Brooks district," as we called it, eight or ten miles westerly from Saginaw City—now West Saginaw—a little settlement in the wilderness, reached by a rough road, full of stumps. There we held meetings in Mr. Brooks' log house, the neighbors coming through the woods at night with their lanterns.

And so, from point to point the work was followed up. How well I remember the beginnings at Midland City, and baptism of some converts away northwest of Midland—the baptistery in midwinter being a beautiful pool in a thick, pine forest. There were visits to Tawas, Alpena, Sheboygan, and other places, to preach, organize, and recognize churches; long wagon rides of forty or fifty miles beyond Tuscola in the interests of our work. On one of these visits, as night came on, and the accommodations of the two or three houses in the immediate vicinity were quite insufficient, two or three of us found refreshing rest in the hay-mow of the barn. Not to dwell on these matters, suffice it to say that thus the work was begun in the regions round about a quarter of a century ago.

In the fall of 1872 Doctor Morehouse was called to the pastorate of the East Avenue Church, Rochester,

New York. He accepted the call and began his pastorate on January 19, 1873. This church was located in the immediate vicinity of the Theological Seminary, had a comfortable house of worship, and included in its membership not a few of the professors and students from the University and Seminary. Having been organized only about two years before his coming as pastor, the interest and enthusiasm evoked by a new enterprise had not yet begun to abate. He found a well-organized, intelligent, and devoted band of people, ready for every forward movement which their pastor might initiate. Something of their spirit is made clear in a letter written to their pastor-elect under date of December 17, 1872, by Dr. J. H. Gilmore, then professor of Belles-lettres in the University of Rochester:

> The church has received, with very great satisfaction, your acceptance of their call. "Now," said Deacon Morse, "we can go to work." They feel that they have called a pastor not to relieve them of burdens and responsibilities, but to put burdens and responsibilities upon them. There has hardly a prayer been offered since you were here in which you have not been especially mentioned, and it will not take you long to find a place in the hearts of the people. The church is, I think, in thoroughly good condition—praying for a revival and expecting one.

The writer goes on to say that they had three hundred and sixty-nine in the Sunday School on the previous Sunday, and that seventeen asked for prayers at the evening service.

He had hardly had time to meet his people—much less to put his plans for this new field into efficient operation—before he was assailed by twin tempters: one the New York Baptist Convention, and the other the New York Baptist Union for Ministerial Education. Each

body wanted him as corresponding secretary. His exceptional executive ability was recognized, and the importance of the work being done by these organizations raised a question in his mind as to what he ought to do. He decided to lay the matter before the church and at a meeting held on November 13, 1875, the church adopted the following resolution:

Resolved, That we have learned with deep regret that inducements have been held out to our pastor, Rev. Henry L. Morehouse, to sever his relations with this church: that while he has been called, we think God still has a work for him to do in behalf of this church, and we earnestly request him to remain in that relation which he has so pleasantly and profitably sustained during the past two years, assuring him of our hearty cooperation and support as our pastor.

(This action is dated November 13, 1873. In view of the reference in the resolution to two years of service, it seems probable that the year was 1875.)

Upon receiving this earnest expression of the desire of his people, Doctor Morehouse declined both invitations.

Soon after going to Rochester he was elected to membership on the board of trustees of the Seminary, and for the last two or three years of his pastorate he acted as corresponding secretary of this institution in connection with his pastoral work. He was keenly alive to educational interests, and a trusted and loved friend of many of the students in both the Seminary and the University. May the writer be pardoned if he records here his great sense of obligation to Doctor Morehouse for kindnesses shown in those days? Advice, encouragement, a brotherly interest, gave courage and direction to one who sorely needed friendship and guidance. What he was to one he was to all: a wise and kindly helper.

Mr. F. D. Phinney, for so many years the highly successful superintendent of our Mission Press at Rangoon, tells in a very delightful way of his relationship with Doctor Morehouse in the East Avenue Church of Rochester:

My parents were constituent members of this church, formed in 1872, and Doctor Morehouse was its first settled pastor. He brought to Rochester, the city of his college and seminary days, a warm heart, a zeal for souls, and a capacity for work which began at once to build up the infant church.

The churches of the city then observed the "week of prayer" in January. It was the expectation that evangelistic services would follow, and to this end the pastor preached and the people prayed. During his first winter revival season my elder brother united with the church, as did others with whom I was closely associated, and during the second season myself and my sister younger than I followed. This was before the days of the Christian Endeavor movement, but the wise pastor organized a young people's prayer-meeting and put his young church-members to work. Well do I recall the first time he called upon me to lead in public prayer, and the bungle I seemed to myself to have made of it. But this did not excuse the young people from the Wednesday night church prayer-meeting, and we were expected to participate in that also. Then my pastor put me to work as teacher of a class of younger boys in the Sunday School, made me a church usher, and later I became church clerk; and while I am telling these facts in the first person, you will see the wise and kindly pastor behind it all, teaching his young members to take up the work of the church, bear its burdens of responsibility, and share in its privileges.

It was just after his pastorate had closed and he had entered upon his great work with the Home Mission Society that the sainted Norman M. Waterbury took one of Doctor Morehouse's girls (now Mrs. H. W. Peabody) as his bride into foreign mission service, into which I followed within a year, and my sister a few years later. I dare not say that Doctor Morehouse made foreign missionaries of us; but as our pastor he certainly put before us an object-lesson of service as a high ideal in such a way that we could not be satisfied with any lower ideal. Great

had been my joy to meet him on my furloughs home, for his interest in his spiritual children never waned, and great was my sense of personal loss when on my way homeward this last time I learned that his long years of royal service had been crowned by the Master whom he taught us to serve.

The six years and a half which he spent in Rochester were marked by the steady growth of the church, and the equally steady growth of the pastor. He was chosen as alumni poet of the University in 1875 and as president of the same organization in 1877. Outside calls for addresses increased as the years passed, and his reputation for exceptional ability, especially in matters of administration, became firmly and widely established.

While in East Saginaw he had been the Michigan correspondent for "The Standard," using the pen name "Helymo." During his Rochester pastorate, as "Helmo," he wrote regularly for "The Examiner and Chronicle," with occasional letters to "The Journal and Messenger" and other denominational papers. These letters gave him a reputation as a writer with ideas, who put things in an interesting way. In 1874, just after Rochester had installed a new system of water-works, writing to "The Examiner," "Helmo" took a fall out of the sensational preachers in the following vigorous indictment:

Of course some of the men who occupy pulpits improved the occasion, and running dry on gospel themes, moistened up by discoursing the next Sunday on "The Water-Works." According to reports of at least one discourse, it consisted of a mass of secular statistics and general glorification of the "Flower City," with a closing reference to the "water of life," to give it the semblance of a religious discourse. We submit that it is hardly fair to make the gospel a little caudal appendage to a big, barking, secular dog. How would this do for a frank avowal of sentiments as a religious notice in a Saturday paper:

DOCTOR MOREHOUSE IN 1878

"Church of the Sacred Novelty. Rev. Diotrephes Hornblower will preach at this church to-morrow at the usual hours. Topic in the morning: The Moral Lessons of Going up in a Balloon. Evening: A Hair from a Modoc's Head, or What Shall We Do with the Indians. All persons with itching ears, who love to hear some new thing, will find themselves highly entertained at these services."

In a communication to "The Examiner," written early in 1873, he urges the organization of union missionary circles among the women of our Baptist churches, and calls attention to the dangers from separate and competing circles in the interests of home and of foreign missions respectively. This suggestion did not pass unnoticed. He heard from it. In replying to his critics he writes:

I made a suggestion, and behold, porcupines! Their ink-dipped quills stand tremendously and irritably on end! The ghostly fingers of dead languages are shaken ominously at me, and the strange words behind which some given personality is concealed impress one like the warnings and cabalistic characters of the dreadful "K. K. K." I didn't mean to be naughty—will try to be good—don't scare me any more.

Now, when "union circles" are the rule, it is difficult to understand the apprehension which his prophetic suggestion excited.

While Doctor Morehouse was far from being contentious, he was never averse to a friendly argument. He held positive convictions and was ready to defend them. In 1875 the question was being asked in Rochester, "Why should ministers and church property be exempt from taxation?" The pastor of the East Avenue Church was keenly interested in this matter and held very decided views concerning it. These views he presented to his brother pastors in a carefully prepared

paper read before the members of the Ministers' Conference of his city on February 22, 1875. He began with an examination of the genealogy of religious exemptions, citing pagan practices, and asserting that the Christian church under Constantine followed heathen precedent. Exemption is based less upon principle than upon precedent. The state exempts clergymen, paupers, and Indians. He neither likes the company nor the custom which puts him there. Taxation would not affect the prosperity of the church, and exemption leads to grave abuses.

This paper was printed in the city dailies and aroused general interest and not a little discussion. The Roman Catholic bishop of Rochester jumped into the ring, and made passes at the Protestant pastor. The Protestant stood his ground and countered most skilfully. The controversy raged in the columns of one of the city papers until the editor shut off further discussion. The East Avenue pastor was credited, by Protestants at least, with having the best of the argument. He improved the opportunity to call attention to the propensity of the Roman Catholic Church to secure support for its institutions from the public treasury. He induced his opponent to declare:

> I am not hostile to the public school system. I will gladly join with my fellow citizens in making our American system of schools the best in the world, when the rights of conscience, in themselves inalienable, are conceded. But to the present system, based on injustice and denying rights of conscience, I am, with all my heart, hostile.

This was to be his last pastorate. He had become so well known for qualities of leadership, had shown such exceptional executive ability, that he was coveted—as

we have seen—by important general organizations. Heretofore, he had not yielded to the voices that would have moved him from his church; but in May of 1879 he hears a compelling call. The great American Baptist Home Mission Society elects him its Corresponding Secretary.

He was in the prime of his manhood. Years of work on the farm, coupled with temperate habits, had given him a powerful body. His mental powers, naturally of exceptional excellence, had been developed under the wise training of such great teachers as Martin B. Anderson and E. G. Robinson. From these men he had also received stimulating ideals of character and method, and had proved their worth by use. He knew men. The months spent as a map-seller, his experiences among the soldiers, the years at East Saginaw and East Avenue had taught him much as to his fellows. He knew himself; was conscious of his powers. Had he been distrustful of his ability to overcome difficulties and do the hard job well, he would not have blessed the world as he did. Not that he was an egotist, but he was unafraid. He knew God by a deep, personal experience, and felt no fear in attempting any task to which God called him. And now, He whom he served had set before him an open door and had bidden him to a mighty task. Humbly, trustingly, he gave himself to a service of which, in length of time and in meaning for the world, he could have no adequate conception. Crowned with the love of the people whom he was leaving, honored with the degree of Doctor of Divinity from his Alma Mater, he left the service of a single church to enter the service of the denomination.

IV

CORRESPONDING SECRETARY—FIRST PERIOD

TO write in detail of Doctor Morehouse's secretarial services would be to prepare a history of the Home Mission Society for thirty-eight years. This is neither possible nor desirable. What his friends will wish is to see him as boy and man, pastor and secretary, patriot and Christian, as glimpses of his long and active life may reveal him.

In July, 1879, he entered upon his duties at the rooms of the Home Mission Society in New York City. The vision which he had seen years before on the Mississippi River steamer, "H. L. Morehouse, Pilot," had come true; but the craft which he guided surpassed in importance any which ever made its way along the mighty western river.

He had not sought the place. When it became probable that Dr. Sewell S. Cutting, Corresponding Secretary of the Home Mission Society, would decline reelection, denominational leaders began a careful survey of the field for his successor. No Baptist of that day held a larger place in the confidence of his brethren than did Dr. C. C. Bishop. He was a layman of large means, generous, devoted, and wise. He had been Corresponding Secretary of the Society, and was thoroughly familiar with its work and with the qualities of mind and heart essential to successful leadership. Writing to Doctor Morehouse under date of May 13, 1879, just before the Anniversaries, Doctor Bishop spoke of Doctor Cutting's probable retirement, and continued:

You may very properly ask, What is all this to me? I will tell you. In my conversation with Doctor Cutting I named you as the most suitable man for Corresponding Secretary in our denomination. He agreed with me in this view. Dr. C. P. Sheldon, to whom I named you as a successor to Doctor Cutting, said he considered you, all things considered, the best man that he knew. Dr. C. R. Blackall, as soon as I named you, said he had known you and he did not know any man that he would prefer to you for the Home Mission Society Corresponding Secretary. If there is a vacancy in the office of Corresponding Secretary I think you will be called to fill it whether you will accept it or not.

A week before the annual meeting of the Society was to be held in Saratoga, Doctor Bishop wrote again to Doctor Morehouse:

This afternoon, as soon as Doctor Cutting had told me he had positively declined to be a candidate for reelection, I telegraphed the fact to you. . . Doctor Bright requested me to say to you that he joined with me heartily in urging your nomination, which will be equivalent to an election. . . We need a young man who can learn all about the Society's work in a few years, and then have eighteen or twenty years before him for doing what is now called "skilled labor."

Upon the announcement of his election letters poured in upon the Rochester pastor expressing the highest satisfaction over the selection made, and urging him to accept. Dr. J. H. Griffith, prominent in denominational work wrote: "I have it in my heart to write you a word and say I hope you may see your way clear to take hold of the home mission work. From every quarter I hear the same wish expressed." Dr. H. L. Wayland, editor of "The National Baptist," in a letter written June third, says:

I was very glad when I heard your name was suggested for the office of Secretary, and voted most heartily for you. For the

sake of the Society and the cause of home missions I hope you will accept the position; that you will hold it for a quarter of a century, and that you will fill it more and more successfully each year. I think you are remarkably adapted to it. You have a knowledge of the West, and yet you are not identified with the extreme West. You have experience as pastor and secretary. You have youth and will be a going man for years. You have adaptability and tact, and the hopeful confidence of your brethren.

On July first Doctor Morehouse wrote the Recording Secretary of the Society, Dr. D. B. Jutten, accepting the position to which he had been elected. After acknowledging the official notification of his election, he says:

I now communicate through you to the Board and to the Society, my formal acceptance of the position to which the brethren have elected me. Assure them that I duly appreciate this expression of their confidence in me. While not unmindful of the difficulties of the position, yet with the wise cooperation of the Board and with the blessing of God who, in answer to Solomon's prayer, gave him "a wise and understanding heart," and who giveth wisdom liberally and to all who ask it, I firmly believe that whatever *should* be done *can* be done.

Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that you strive together with me in your prayers to God for me, that the service to which I am called and in which I now engage, may be performed acceptably to the denomination and to God.

It is significant that he begins his work with that high courage and faith in God which were to find such severe testing and such repeated affirmations through the long years of his service. When nearing the close of his life, standing before the great assembly at the Exposition in San Francisco, he declared, "What *needs* to be done *can* be done." It was a motto that he used repeatedly throughout his life and in which he believed with all his heart. His confidence rooted itself in the

promises of God and was confirmed by his personal experience.

Conditions in the Home Mission Society were such as to challenge all the faith that the new Secretary brought to the task. For the preceding three years Doctor Cutting had filled the office, having had experience as pastor, editor, and teacher. He had also been Secretary of the Educational Commission. He was courteous, dignified, and genuinely interested in the building of God's kingdom. At the age of sixty-four he turned to a task so great that it would have taxed all his strength had conditions been more favorable than they were. The country was just emerging from a financial panic. Contributions had fallen off, and severe criticisms of the management were heard, especially from the West. Doctor Cutting's health suffered under the strain, and he broke down completely soon after relinquishing his office. The total contributions for the year 1878-1879 were only $86,569.55. It was clearly impossible for Baptists to go far toward winning "North America for Christ" on such a scale of giving.

The new Secretary not only faced denominational apathy, but he must familiarize himself with his field and his force. The term "home missions" includes many and varied lines of operation. It is one task with a multitude of phases. Among those to be served are found negroes, Mexicans, Indians, foreign-speaking peoples, dwellers in Alaska, and the needy churches on the frontier. All these must be helped; but the method found most efficient in one case may fail utterly in another. Each department must be studied as if the Society had no other object of its care. In all of its work and always the Society must seek spiritual ends. The ultimate purpose is to make men and women—and so America—

like Jesus Christ. The task would be almost appallingly great, even were it financed automatically. But the executive chief must not only see what ought to be done and plan how best to do it, but he must succeed in extracting from semireluctant if not absolutely indifferent Baptists the money necessary to pay the bills.

Entering upon his task as Corresponding Secretary, Doctor Morehouse was called upon, almost at once, to deal with a perplexing question of organization. At the annual meeting in 1879, the Home Mission Society had passed the following resolution:

> *Resolved,* That we request the Board of the American Baptist Home Mission Society to perfect a plan of organization for a Woman's National Home Mission Society; that the new Society shall assume the distinctive work now being prosecuted by existing women's organizations, and shall provide for a central Board of Administration in the City of New York; and that these Societies be requested after the adoption of this plan, to disband, and then reorganize in accordance with the specific recommendations of the Board.

This action was taken "at the solicitation or by the consent of women representing different Societies," and the Home Mission Board issued a call for a meeting of the Baptist women interested in home missions to be held in New York City on January 14, 1880, for the purpose of organizing the new Society. About two hundred and fifty women were present, representing nine States, the great majority coming from New York and vicinity. When an expression was taken on the motion to proceed to organize the new Society, the proposition was lost by an overwhelming majority, less than a dozen voting in the affirmative. This action, coming as a distinct surprise to many, was explained by a "statement and resolutions" adopted by the conference. The resolu-

tions deplore the "unfortunate complications arising from the existence of two Woman's Home Mission Societies doing similar work, and define the future functions of the Boston Society and the Chicago Society, respectively." It is significant that Doctor Morehouse, who was sometimes charged with lack of sympathy with organizations of women, says of this conference, "Our opinion is that further agitation of this subject at present should be ruled out, while attention and effort should be concentrated upon work to be done." He also testifies to the earnest, kind, and prayerful spirit which pervaded the meeting.

In a survey of the Society's work written by Doctor Morehouse seven years after he began his secretarial work, we are given his conception of his task. Writing of his service up to that time he says:

> During these years the ruling theory in the general manager's mind has been that the Society is set not alone for the cultivation of mission fields, but also for the development of the missionary spirit in the denomination; not merely to be the passive recipient and dispenser of the people's offerings, but to stimulate them to larger offerings for Christ; in a word, not to slavishly follow sluggish public opinion, but to lead and direct it. Instead of timidly walking by sight and waiting until requisite funds for an advance were actually in the treasury, when great opportunities presented themselves, having faith in God and in his people, at the manifest bidding of Providence, we have launched out, with these words as our standing motto: "What should be done we must attempt to do."

Later, in the same paper, he relieves the anxieties of the more conservative brethren by saying:

> Now, after having thoroughly tested the benevolence of the denomination, after knowing what grand things they can do in an emergency, and how they can be depended upon for steady

pulling, it is proposed henceforth to keep out of debt by making appropriations for each year upon the basis of average receipts for the three preceding years.

This was in reply to the critic who reminded him that the Society had run into debt, and that debts are awful things. To this Doctor Morehouse replies:

There are worse things than a debt. Christian inertia, apathy, self-indulgence, worldly conformity, heartlessness, covetousness, and carping criticism are infinitely worse.

The denomination responded at once to the challenge of the new administration. Contributions for the year ending April 1, 1880, were $18,000 more than for the preceding year. The total receipts for the first seven years of Doctor Morehouse's administration showed a sixty-six per cent increase over the previous seven years, and totaled two-fifths of the amount received in the whole history of the Society up to that time.

In his pastoral work in Michigan Doctor Morehouse had been an eye-witness of the struggles of weak churches to provide themselves with houses of worship. In fact, at East Saginaw, he had been a participant in such a struggle and knew by personal experience what it meant. The Home Mission Society had a fund from which it made loans, but it remained for the Executive Secretary to inaugurate and carry forward a campaign for the establishment of a "Gift Fund" that needy churches might be given the aid without which their building projects could not be realized. In the report of the Executive Board presented at Indianapolis in May, 1881, it is stated that

in the mission fields of the Society, chiefly west of the Mississippi, there are eight hundred homeless churches, while among the Indians and the Freedmen there are at least five hundred

more—one thousand three hundred homeless Baptist churches in our land. Statistics show that in our mission fields new churches arise on an average of one for every week in the year, so that in five years some two hundred and fifty churches needing edifices will be added to the list. Fifteen hundred houseless churches to be sheltered in the next five years! Can it be done?

As there were insuperable legal obstacles to any change in the condition attached to the Church Edifice Loan Fund, it was decided to establish a Benevolent Department of that Fund. Conference with some of the larger contributors to the Loan Fund resulted in their consent to the transfer of over $70,000 from the old fund to the new, and contributions early in the year swelled the total of the Gift Fund to about $100,000. During the Society year, from May, 1881, to May, 1882, this enterprise commanded much of the Secretary's time. This advance step marked a distinct epoch in the life of the Society, and hundreds of Baptist churches have reason to be grateful to the man who saw their need and led the denomination in an effort to meet it.

In 1882 the Anniversaries were held in New York City, and the Home Mission Society celebrated its semi-centennial. An elaborate program was prepared by Doctor Morehouse, including addresses by such representative denominational leaders as J. M. Gregory, William R. Williams, Lemuel Moss, H. G. Weston, and Martin B. Anderson. In the Jubilee Poem, written for the occasion by Dr. Sidney Dyer, appears the following stanza:

> When now the work grows slack and faith declines,
> And stinted gifts are brought to fill the storehouse,
> A clarion voice rings out along the lines,
> The rallying cry—'tis money, men, and Morehouse.

In introducing one of the speakers, Rev. Supply Chase, of Michigan, Doctor Morehouse said:

I began my ministry in 1864 in East Saginaw, Michigan, as a missionary of the American Baptist Home Mission Society. We worshiped in a little hall that accommodated about one hundred people, seated with common chairs, and no carpet on the floor. As the floors were uncarpeted, the people coming in made considerable noise. At my ordination, our brother Chase was present. I shall never forget a part of his charge to the congregation. I think it would be a good one to congregations gathering now. I have forgotten all but one sentence; it was this: "Brethren, be on time; don't come thundering in half an hour late."

In his address Mr. Chase referred to pioneer work in the West, and said:

Your Secretary would not have been half so large a man as he is to-day if it were not that he had been to Michigan. When I first saw him there the frontier had got over into the Saginaw Bay, or the Saginaw River, and he didn't look as if he was going to make much; but we found him there, as he said, in a building that was gotten up for a wagon-shop, I should think, and you know what he said about the furniture. It stood right over one of the bayous of the Saginaw River where he could get the good, salubrious breezes, and you see what he has grown to be. He is a man among men now.

Soon after Doctor Morehouse entered upon his duties he began a careful study of the work done by the Home Mission Society during the years preceding his election to the secretaryship. This was done with a view to the increase of his personal efficiency; but it resulted in preparing him to make a valuable contribution to Baptist literature in the form of a "Jubilee Volume," recording the history of the Society for the first half-century of its existence. To this important task the Secretary devoted much time and toil, often working far into the night that his many other duties might not be neglected. Even a glance at the table of contents will enable us to

realize something of that which the preparation of this volume must have cost in labor.. Here are historical tables giving the names of mission stations for fifty years, the names of missionaries with date of beginning and duration of their services. Each State is studied by years, and its missions and missionaries tabulated. A carefully written historical sketch testifies to the painstaking investigation which enabled Doctor Morehouse to prepare such a survey.

Denominational confidence in the administration of the Home Mission Society was put to a severe test in 1884, through the loss of more than $100,000 of invested funds. It would be unnecessary to refer to this unpleasant matter were it not that Doctor Morehouse, as the chief executive officer of the Society, was somewhat sharply criticized for failing to prevent this alienation of funds. Mr. John H. Deane, of New York City, was a member of the Executive Board and its legal adviser. He had been highly successful in his business enterprises, and most generous in his contributions to our missionary Societies and to other religious undertakings. In April, 1884, Mr. Deane made an assignment. In his capacity as counsel for the Board he had been the medium of communication between the Society and mortgagors, delivering the proper papers and receiving the payments. Some of these payments were deposited to the account of "John H. Deane, Trustee." The courts ruled that these funds could not be restored to the Society, but must go into the general assignment for the benefit of all the creditors. Mr. Deane also invested some of the funds of the Society in second mortgages and upon property with unfinished houses. At no inconsiderable expense the Society, in order to protect itself, was compelled to pay off the first mortgages and to finish the houses. Mr.

Deane reimbursed the Society for a small portion of the loss, and gave his notes for much of the remainder. These notes, as they matured, he was unable to meet.

At least one of our denominational papers indulged in a caustic arraignment of the Board and of the Corresponding Secretary. During the greater part of two years this unfortunate matter engaged much of the attention of the denomination. Under great nervous strain, Doctor Morehouse won the admiration of fair-minded men by his frank, dignified, and Christian course. In the Board's report to the Society submitted in 1886, he made the following statement:

> It is indeed apparent now that the rules of the Board relating to its financial affairs were not sufficiently explicit in some respects. There was a lack of systematic division of labor and adjustment of responsibilities. There was laxness in the technical observance of some points, in consequence of unlimited confidence in one who was universally esteemed, and whose official word or act, as counsel of the Board, in regard to investments, was considered ultimate and right. . . The new rules and safeguards adopted by the Board makes a recurrence of this sad experience well-nigh impossible.

The continued financial support given the Society by individuals and churches made it plain that confidence in Doctor Morehouse and in the Board remained stedfast, unshaken.

Although attention was called to the importance of Utah as a home mission field in the report of the Board made in 1881, it was not until two years later that the Secretary succeeded in securing the money for the advance work which he had proposed. By 1884 a new church-house had been erected in Salt Lake City, costing $13,000 and dedicated free of debt. A generous friend guaranteed the salary of a pastor—for one year at least—

and Rev. H. G. DeWitt, a well-known evangelist, began work in this Mormon stronghold.

An ever-present problem faced by the Secretary was how to make one dollar do the work of two. The growth in contributions did not keep pace with the growing demands. In 1884 he called upon the denomination for an "Emergency Fund" of $50,000, over and above regular contributions, in order that important work might be carried forward. This effort resulted in securing $35,000 by May, 1885. Following the annual meeting of that year, a campaign was begun for the endowment of Richmond Theological Seminary and, largely through the efforts of Doctor Morehouse, $50,000 was raised for this object. This year also saw $7,500 raised for the Indian University, and the inauguration of "Chapel Day" for Baptist Sunday Schools.

As the fiscal year of 1885-1886 was drawing to a close it became clear that the indebtedness of $117,000, carried over from the previous year, would be increased unless strenuous preventive measures were taken. In fact, when the books were closed on April fifteenth, the debt amounted to almost $125,000. In March the Secretary, convinced that an effort should be made to remove this paralyzing burden, addressed himself to the task of raising at least $100,000 of the amount needed. The response was immediate and highly gratifying. Two men gave $30,000 each, other generous contributions were made, and before the close of June provision had been made for the entire indebtedness.

One might assume that such a task as this which the Secretary had carried through would be quite enough to fill all of his thoughts and command all of his energies. It is with something of surprise that we find him making an impassioned appeal for Mexico at the very time when

the debt of the Society had reached formidable proportions. While busied night and day in routine and in special tasks, Doctor Morehouse found time to write a poetical appeal in behalf of the Mexican work, which was used with great effect at the annual meeting of 1886, held in Asbury Park, N. J.

PRAYER, MEANS, AND MEN FOR MEXICO

For kindred, country, church, we pray,
For distant lands in sin and woe;
Prayers rise like incense. Yet, to-day,
Where are the *prayers* for Mexico?

For fields at home, for fields abroad,
The streams of Christian giving flow—
Most blessed streams! But, O Lord God,
Where are the *means* for Mexico?

From papal night, turned toward the light,
Souls, disenthralled, the truth would know;
Ten million souls! "The fields are white!"
Where are the *men* for Mexico?

Here is our neighbor. Pass not by,
Like priest and Levite long ago;
Have pity! Help! Ring out the cry;
Prayers, means, and men for Mexico.

The appeal did not go unheeded, and $14,000 was secured for a mission property in the City of Mexico.

Following the May meetings, the Secretary made his first extended tour among the mission fields of the far West. In his record of this trip most characteristically, he includes an orderly list of the places visited, accompanied by a statement as to the distance between these points, together with the total number of miles traveled, 12,433. By way of North Dakota, Montana, Washing-

ton, and Oregon, he went to Alaska. Returning, he made his way to San Francisco, where he spent not a little time visiting the Chinese quarters and in conference regarding Baptist work among this people. One of the results of this trip was seen a little later when he raised $20,000 for Chinese mission headquarters in San Francisco. While his primary purpose in this visit was to make a careful study of material resources and of the people, securing information that would be of use to the Home Mission Society, nothing escaped him. He found out how much it costs to prepare an acre of ground for raising hops, what the average yield per acre of potatoes is, how far around and how tall the "big trees" are, and has an interesting note on the cowboys.

Doctor Morehouse had watched with interest the coming of French Canadians to New England, and was deeply concerned about their evangelization. Realizing the necessity for trained leaders if religious work was to be carried on among them successfully, he rejoiced in the opening of a French department at Newton Theological Institute. This was brought about in 1889, largely through the influence of Doctor Morehouse.

In writing of his first ten years as Corresponding Secretary, Doctor Morehouse pointed to the increase in receipts, from all sources, from $124,000 in 1879, to $375,000 in 1889. The total receipts for the ten years reached $3,700,000, or $200,000 more than for the preceding forty-seven years. During this decade the number of schools grew from eight to twenty, and six hundred and eighty-seven church edifices were built; more than twice as many as in the previous history of the Society. This great advance did not happen; it was brought about by patient, intelligent, and unremitting toil.

At the conclusion of ten years of arduous service in which he had taken little time for rest, the Executive Board voted Doctor Morehouse a leave of absence for three months, which he spent in European travel. In a letter to the Board expressing his appreciation of their action, he wrote: "The ten years' arduous and almost incessant service has allowed so little opportunity for recreation, that in all these years the Secretary has not had the benefit, at any time in one year, of three weeks' absolute respite from toil, while some years have witnessed hardly a break in the service." He was tired and worn, and wrote his mother from Glasgow that on the voyage over he was "quite content to sit and sit and sit." He kept a full diary during these weeks, and it is a record of constant activity and of keen enjoyment. It would be a delight to journey with him; to look through his eyes upon the Trossachs, Edinburgh, Melrose, Durham, and Ely; to wander with him through mighty London; to enjoy, with him, the ride up the storied Rhine, and linger in charming Luzerne; to tramp by his side up the Gorner Grat and over the lower glaciers near Chamounix; to share his gondola as he floats over the canals of Venice, and participate in his delight over the art treasures of Florence; to be his comrade in ancient Rome and in beautiful but dirty Naples. In his diary, and in his letters to his mother—of which there were many—he writes of increasing vigor. Toward the last of his outing he speaks of his desire to be back at his desk and busy in his accustomed work.

For many years Doctor Morehouse had made a home for his mother, and had found strength and cheer in her companionship. Some who read these words will recall the benignant face of that mother, and the beautiful devotion of the son to his mother and of the mother to her

EMMA BENTLEY MOREHOUSE

About 1856

son. She took a just but quiet pride in the success of her boy, and he centered in her the love of a true son and of one who keenly appreciated home life. She made for him the only real home that he ever knew after he had grown to manhood; and when, in 1891, God took her to himself, the loneliness of the son was all the greater because of the close and constant companionship which they had enjoyed through the many years.

Those who knew them both have often spoken of the traits of character common to mother and son. The poise, the generosity, the capacity for sustained effort, the kindliness of spirit which made the son so conspicuously useful to his generation, were all found in the mother also. When she gave to the world this son, she gave of her own fine qualities of mind and heart.

Possibly the darkest hour in the life of Doctor Morehouse was when, in 1891, charges were made affecting his character for integrity. Following a frank and manly statement of all the facts in the case made by him at the annual meeting of the Society held in Cincinnati, he was reelected with unprecedented enthusiasm and unanimity. While he was deeply touched by this expression of denominational confidence and love, it is doubtful if he succeeded in completely throwing off the depression which such an experience tended to create. For eleven years he had been doing the work of three men. In spite of his marvelous vigor he was sadly worn. To an intimate friend he expressed the conviction about this time that he had not long to live.

In an address before the Alumni of Rochester Theological Seminary given in May, 1892, Doctor Morehouse suggested that our theological seminaries undertake to extend their work by providing courses of reading and summer schools for ministers who had not been able to

secure college and seminary training. This address was printed in pamphlet form, and awakened such interest that in December of the same year a conference of representatives from our seminaries was held in New York City. All agreed that united action was necessary and that a course of reading and study should be outlined to extend over a period of some years. A committee was appointed, of which Doctor Morehouse was made chairman, to formulate a plan which should be submitted to the faculties of the institutions represented in the conference, and, later on, to the conference itself. The Baptist Education Society was asked to consider whether its aid might not be given toward promoting this enterprise. While there is no evidence that the hopes of Doctor Morehouse were fully realized, the importance of his suggestion has been increasingly felt by all who are in touch with denominational affairs. His estimate that four-fifths of our Baptist ministers have never had college or seminary training reveals a condition that should awaken the denomination to some adequate action. Since he made his plea non-denominational training-schools have sprung up here and there, often with illy balanced curricula and overemphasis on comparatively unimportant matters. The task which Doctor Morehouse saw and pointed out still remains to be done.

When the report of the committee on nominations was submitted at the annual meeting of the Society held in Philadelphia, May, 1892, the chairman of that committee, Hon. C. W. Kingsley, prefaced his report by the statement that Doctor Morehouse declined a reelection. Although every effort had been made to induce him to reconsider his action, the Corresponding Secretary insisted upon being released from the duties of his office. The communication from Doctor Morehouse to the Exec-

utive Board, in which he presented his resignation, was then read. After referring to a proposal to terminate his services which he had made to the Board two years before, he continues:

The suggestions then advanced for the step have additional weight with me now. I think it best for the Society that the change should take place. But quite apart from this and more immediately related to this decision are considerations of a personal nature. They relate to my powers of endurance. For thirteen years I have served the Society in my present position. . . From ten to twelve hours daily have been given to the work. I am thankful to say that I have not been laid aside one day by sickness. But I am conscious that I must have relief from the responsibilities and severely taxing duties of administration of a Society whose complex work imposes upon its chief executive officer greater burdens than are known in any other missionary or benevolent organization in this country; for the Society is practically three Societies in one. . . I feel that I have accomplished my work for the Society. Another, younger, stronger, more courageous, more resourceful, with new views, spirit, and methods, may be found to lead on to yet larger operations.

With deep regret the Society accepted his resignation, adopting the following preambles and resolutions:

WHEREAS, Rev. H. L. Morehouse, D. D., has irrevocably resigned his position as Corresponding Secretary, which office he has filled with signal ability for thirteen years, and

WHEREAS, It seems proper that some suitable expression be made of the appreciation in which the Society holds the valuable services rendered by Doctor Morehouse, therefore

Resolved, That H. L. Morehouse be, and hereby is, elected Honorary Secretary of the American Baptist Home Mission Society.

Resolved, That in recognition of his long and faithful service in the past, and his expressed willingness to assist his successor in the future, his present salary be continued for the ensuing year.

Resolved, That a copy of these Preambles and Resolutions be entered upon the Society's records, and a copy be also sent to Dr. Morehouse.

The adoption of these resolutions was moved by Dr. George Dana Boardman in words so felicitous and so representative of general denominational feeling regarding the retirement of Doctor Morehouse that they are peculiarly illuminating:

Mr. President: Will you at this point entertain a motion touching so much of this report of the Committee as has already been read? (I will.) I move then, sir, the adoption of the report so far as read. I offer this motion with great reluctance and also with great heartiness. With great reluctance because I feel that the services which our Corresponding Secretary has rendered the Home Mission Society are almost incalculable.

Indeed, nothing but the strong assurance of the Nominating Committee that they have done their utmost to secure his retention, and his own absolute determination to retire, would permit me to offer this motion. At the same time, notwithstanding this sincere reluctance, I offer the motion with sincere heartiness. I feel that it is but just, as well as decorous, that we adopt the recommendations of the Committee concerning our honored brother. I esteem it a personal privilege and honor that I am permitted to echo this Society's grateful appreciation of the signal ability, the rare sagacity, the painstaking fidelity, the incorruptible honesty, the tireless devotion, the conspicuous success with which our Corresponding Secretary has discharged for so many years the numerous and complicated duties of his great office. Sir, I never offered a motion, on the one hand more reluctantly, or, on the other hand more enthusiastically.

When it was known that Doctor Morehouse had retired from the position which he had so long and so ably filled, he was deluged with letters of appreciation from missionaries, field workers, and a great host of personal friends. If, during the years of his service, he had, at any time, questioned as to his hold upon the confidence

and affection of the denomination, all such doubts must have been swept aside by this great wave of esteem and love.

When Rev. C. R. Henderson, D. D., who was elected to succeed Doctor Morehouse, declined to serve, the Executive Board at its meeting in July, requested Doctor Morehouse to "serve us as Acting Corresponding Secretary until the position shall be filled." In December the Board elected Gen. T. J. Morgan as Corresponding Secretary, and at the same time broadened its work by creating the office of "Field Secretary." To this office they elected Doctor Morehouse, who accepted and began his work March 1, 1893.

V

FIELD SECRETARY

THE Home Mission Society was peculiarly fortunate in being able to retain the services of Doctor Morehouse. General Morgan, unfamiliar with the duties of his office, found at his side a man thoroughly conversant with all the details of home mission work, and ready to place at the disposal of the new Corresponding Secretary the results of patient study of home mission problems and the fruits of long experience. Freed from responsibility for administration, Doctor Morehouse was able to give himself to first-hand investigation of conditions in the field, and to such personal acquaintance with workers and phases of work as greatly increased the vitality of the contact between the Society and its representatives.

In the late summer following Doctor Morehouse's entrance upon his new duties, he visited eastern Canada and made a careful study of Baptist work in this Roman Catholic stronghold. On arriving at Sorel, he found the town seething with excitement over the arrest of a Baptist colporter, who had been put into jail the previous evening. A municipal by-law prohibited the "use of insulting language on the street, or conduct that tends to gather a crowd and create a disturbance." The charge against the colporter was for violation of this law. The facts, as proved by trustworthy witnesses, were as follows: The colporter, while walking through the park, saw two acquaintances sitting on a bench and, upon their invitation, joined them. The conversation turned upon religious subjects, and one of the men produced a Roman

Catholic catechism and began asking questions concerning it. A small crowd gathered and the discussion became somewhat heated. A complaint was lodged against the colporter, and his arrest and imprisonment followed. He was found guilty and fined $200 or thirty days in jail. The death of the wife of the colporter, which followed closely upon this unhappy experience, was said to have been hastened if not caused by this persecution.

The first French Protestant church in Canada was that organized at Grand Ligne in 1837, on a Baptist basis. This became the center of a somewhat extensive movement with outstations and missionaries. Doctor Morehouse met with the leaders of this mission and made a careful survey of the field and the forces. The results of his observations were embodied in articles contributed to the "Home Mission Monthly," which are remarkable for the information which they furnish and the strength of the indictment brought against French Canadian Roman Catholicism. Here will be found a comprehensive survey of the history of the French in Canada, and prophetic words, now being fulfilled, as to the danger to the commonwealth inhering in the presence of a mass of people using a foreign language and giving supreme devotion to the pope at Rome. As revealing the attitude of the Roman Catholic leaders toward all dissent, attention is called to a bit of history made at Maskinonge, seventy-five miles northeast of Montreal. The bishop had decided to build a church most inconveniently located for the majority of the parishioners. The people settled upon a more convenient location and proceeded to erect a church-house. While the people were assembled in the new building the priest entered and, lifting aloft the crucifix, cried: "What is this building? A church? No. A chapel? No. It is only a dog's kennel!

Cursed be this place! Cursed be this place! Cursed! Cursed! Cursed!"

Deeply stirred by that which he saw and heard, Doctor Morehouse sent to the "Monthly" a vivid portrayal of conditions in Roman Catholic Canada as contrasted with more Puritan New England.

I have stood on the soil first pressed by representatives of these civilizations—at Plymouth, where the Protestant Pilgrims landed in 1620; at Tadoussac, by the junction of the broad St. Lawrence and the grand Saguenay, where the Catholic Cartier landed in 1534, and at Quebec occupied by Champlain in 1608. Here was to be founded a "New England"—there a "New France." New England is a glorious reality; New France is still a dream. Note the contrasts in spirit, method, and results. Cartier's first act was to plant the cross with the French coat of arms affixed and dedicate the soil to St. Anne—the patron saint of Canada. The Pilgrims' first act was to kneel beneath the blue and dedicate this land to Christ and his truth. At Plymouth, the most precious thing is the Pilgrim's well-worn Bible; at Tadoussac, in the little old Jesuit chapel, the most precious thing is a small doll presented in 1747 by Louis XV, and marked "The Infant Jesus." On the hill at Plymouth is the majestic figure of Faith, buttressed by statues of Law, Liberty, Education, and Morality; on what was a part of the Plains of Abraham at Quebec is a recently erected Jesuit statue of Loyola, trampling under foot a prostrate figure with a book in his hand. Here, the evolution of a new order of things—there, for two hundred and fifty years, adherence to the old order; here, splendor—there, the shadows of medievalism;—here, separation of Church and State—there, the State for the Church; here, freedom of thought and of conscience—there, repression, with mental and spiritual servitude; here, democracy—there, clerical absolutism; here, all mechanism for the production of the highest type of individual man—there, man mercilessly ground up for the machine; here, in 1638, a printing-press whose first issue was a pamphlet on Free Man—there, no printing-press until 1764, or one hundred and fifty-six years after the founding of Quebec; here, at the time of the Revolution, illiteracy the exception—there, illiteracy the rule; here, an open Bible—there,

the Bible bound and burned to-day by priestly hands; here, the doctrine of justification by faith—there, the reproduction of the "Santa Scala" of Rome, which Luther left as the light broke into his soul; here, Christ exalted—there, the adoration of saints and holy bones and stones; here, an independent nation—there, the "old man of the sea" on the neck of Quebec; the one a magnet attracting the world to itself—the other, repellent and shunned by the world's best blood; the one a mighty current that has nourished the noblest characters, that has been as the water of life to the civilized world—the other, a sluggish, slimy stream, that has fructified nothing and given to mankind nothing noteworthy; the one a civilization where Protestant principles are regnant—the other, a civilization where medieval Romanism is rampant; the one a helper—the other, a hindrance to gospel truth, to the finest type of Christian manhood, to the establishment of Christ's spiritual kingdom on earth—against the abhorrent forces of this Romish civilization we are contending, especially in New England—the old spirit of Rome, masked, but essentially unchanged.

He visited the French-Canadian communities in New England and in the light of the facts gathered, urged upon the denomination the importance of this section, with its rapidly growing French-Canadian population, as a field for home mission work.

Returning from Canada and New England, the new Field Secretary attended the State Conventions in Wisconsin, Minnesota, Illinois, Iowa, and Nebraska, and then made his way to the "Cherokee Strip," which had just been opened for settlement. Many of the "boomers" were living in tents or sod houses. Quarrels over locations frequently resulted in bloodshed and loss of life. The towns were chaotic. While many of the people were professed Christians, the excitement, unrest, and lawlessness made efficient religious work most difficult. The religious leader for such a place and time must have special qualifications for his task. The Home

Mission Society had such a man in Rev. L. J. Dyke, general missionary for Oklahoma Territory. Doctor Morehouse describes him as

> a man who can do anything, from securing sites for houses, getting contributions, making out bills for lumber, designing and superintending the erection of chapels, to preaching the gospel in any place at any time to all kinds of people. He can rough it with anybody and all the while, in the midst of arduous and often trying situations, maintaining a cheery and hearty manner which gives him access at once to the confidence of the people.

The new settlers had little means and could not be expected to contribute very largely toward the support of the pastors or missionary workers. In the rural districts "farmer preachers" were to be found; men who worked their farms and preached as opportunity offered. These men, however sincere and earnest, were usually without education and could not be depended upon to lead in aggressive missionary work. The conclusion reached by the Field Secretary was that five chapels and a corresponding number of missionaries were needed at once, and that the Home Mission Society must assume the responsibility for the greater part of the expense involved.

> Now is the time to possess this land for Christ. Give the old, pioneer missionary Society the means, and nothing will be left undone to occupy it. Who will have the honor of a worthy part in this undertaking?

Reading his record of this trip among the Indians and noting the deep interest in these native Americans which is revealed, one cannot fail to think back to the young lad in Genesee Wesleyan Seminary and the night when he listened to the Rev. Peter Jones, the Indian preacher.

Was it then that the desire was born to have some part in giving the Indian a chance for civilization and Christianity?

These days were crowded with interesting experiences. At Anadarko he was entertained in the home of the leading Indian trader, and watched the red men as they came to the store to trade and as fresh meat was issued to them. Numerous conferences were held with the Indians, at which Lone Wolf, Big Tree, Stumbling Bear, Poor Buffalo, and other chiefs were present. Doctor Morehouse was always introduced as the "Big Chief from New York." The meetings were held in teepees: on one occasion in a grist-mill. Opposition developed. Poor Buffalo would favor the grant of land for mission purposes on condition that the white man help him in his big meeting sun-dance. Atpitone had certain Methodist affiliations, and was not favorable to the Baptist proposition. After repeated conferences and much discussion the desired signatures were secured, and the Home Mission Society was authorized to build its chapel for work among the Blanket Indians.

The descriptions in Doctor Morehouse's note-book, although fragmentary, are of great interest. Writing of a visit to Little Bear's teepee he says:

> Entrance with flap to cover it. Fire in the center, with elevated iron frame over it, like large gridiron; boil meat; boil water. Floor clean; two beds; Mrs. Little Bear very ladylike; natural graces of manner; good-looking; affable; hearty, cheery laugh. Mr. Little Bear very polite; asked me to pray, said, "My teepee; wife, brother, child. You pray to our Father." Prayed with them and for them.

Writing of the appearance of some young Comanches he describes them as painted chrome yellow and vermilion red. All wore scalp-locks, with side locks done up

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in rich furs or red cloth. They went bareheaded, and wore dark calico shirts, red blankets, and yellow leggings with elaborate leather fringes extending from knee to ankle.

He presents analyses of character, writes of schools visited, of the work of Roman Catholics, the matter of Indian lands, mortality among the Indians, and of the Indians educated in Eastern schools. Of this latter class he says that the Carlisle plan of putting out young Indians among farmers during vacations, seems to have little or no value. They are petted and made much of by their white employers, and when they return they want the same kind of treatment. They will not do hard work. Returning to their people they are looked upon with contempt and called "white men." They have little uplifting power, and a majority return to their former habits of life.

"Lost on Comanche Prairie" heads one of the pages in the little book where Doctor Morehouse recorded some of the experiences of this trip:

Took wrong road and discovered it too late to turn back. No water for many miles behind us. Deepening shadows: path hardly visible: stars shining: lightning playing in the southwest. Saw light in the distance. Halted near dry bed of stream skirted by trees. Only one match left! How careful with that! All right. Got sticks for fire and lighted lamp. Little oil. Vaughn and I went on tour of investigation through brush and thorns of ravine towards dim light one-half mile distant. Two Comanche teepees. Light went out as we neared them. Dogs barked. Our shouts answered from within. Indian appeared. Vaughn said few words and used sign-language. Went into tent. Eating supper: used fingers: few dishes: fire in center. Got oil for 50 cents. Three men, two women in one teepee. Went back, camped, got fuel for camp-fire, and supper. Coyotes howled and barked. Girls slept in one wagon: I in the other: Hicks and Vaughn by side of wagon. Nothing disturbed us.

Following his visit to the Cherokee Strip, Doctor Morehouse made a careful study of conditions among the negroes of the South. His interest in the African race did not begin with his entrance upon the duties of Corresponding Secretary of the Home Mission Society, for as a lad he was an ardent Republican of the "Abolitionist" type. His opposition to slavery was based upon profound conviction, and his sympathy with the enslaved was keen and abiding. Such a man coming to such a place of opportunity as was occupied by the executive of the Home Mission Society, could not fail to be profoundly interested in the welfare of the people formerly held in bondage. Among the many articles written by Doctor Morehouse few, if any, reveal more clearly his attention to detail and his comprehensive grasp of a situation than one appearing in the "Home Mission Monthly" for March, 1894, under the heading, "Plantation Life of the Colored People." Beginning with a study of the proportion of plantation negroes to city negroes, he shows that the great majority are country dwellers, the percentage ranging from eighty in Louisiana to ninety-eight in Mississippi. The homes of the majority are the rude cabins of the slave period. "Dreary, dirty, desolate, dilapidated, is the fitting description of hundreds of their cabins, in which thousands of the colored people dwell." In some cases he was agreeably surprised to find canopied bedsteads, good furniture, a sewing-machine, and pictures on the rough board interior. As illustrating the manner of life common in some of these homes, he tells of two girls who came to one of the Society's schools. They were given a room, plainly but comfortably furnished. "A few days later the matron, on a tour of inspection, was surprised to find that there were no sheets on the bed. The girls, when asked about

it, replied that they supposed the white sheets were for ornament and so, before retiring, they removed, carefully folded, and laid them aside." He says that hundreds of thousands of the negroes have never slept between sheets; hundreds of thousands slept in their clothes between old blankets on the meanest apologies for beds.

In writing of plantation morals, Doctor Morehouse declares that the one-room cabin is a curse. It is death to all delicate feeling. When husband and wife and ten or twelve children live and sleep together in one room, the moral sense becomes coarsened and callous. While intemperance is not so great an evil among plantation negroes as among those in the cities, it is still an evil of large dimensions. The gambling propensity is strong. "Snuff-dipping" is common, and the Home Mission schools have to contend most vigorously with this evil. The social evil flourishes to such an extent that many who would be treated elsewhere as outcasts retain their standing in society. Slavery had much to do with debauching the character of the negro.

The public schools for plantation negroes are found to be very inferior, as a rule, and continue only from two to four months of the year. Many have very faint conceptions of education. A colored preacher said: "When I couldn't spell chicken, nor compute the cost of thirty chickens at fifteen cents each, I was called professor, because I was the only black person in the county who could read." Salaries are very low, and teachers often incompetent.

Services in most of the plantation churches are held once a month; sometimes twice a month. The church buildings, although so exceedingly plain, are, as a rule, much superior to the homes of the people. The music is a mixture of old plantation songs and "gospel hymns."

The hymns are "lined out" two lines at a time, as many of the people cannot read. Doctor Morehouse tells of a service which he attended where the congregation was divided into companies of twenty-five persons each, these companies having the names of the twelve tribes of Israel. Each tribe had its captain, and they entered into a vigorous competition as to which tribe should raise the largest amount of money. The religious "experiences" present an interesting psychological study. Some have visions, hear voices, and have inward revelations. Conversion is a terrible and painful process. The mourners go for days and weeks before they "pull through." A local preacher told Doctor Morehouse that a common experience as related to the church included going to hell, pursuit by a big black man or demon, and rescue by a white being who proves to be the Lord Jesus Christ. Moral standards among the church-members are low, and discipline difficult.

This careful study of conditions formed the basis for a fervid appeal to Northern Baptists that they furnish the Home Mission Society with funds for the adequate prosecution of work among Southern negroes. His findings constitute a "state paper" of the first order of importance, the value of which has not been lost by the passing of the years.

In the fall of 1894 a most important conference was held at Fortress Monroe, when a joint committee of seven from the Home Board of the Southern Baptist Convention and a like number from the Home Mission Society met to consider work among the Southern negroes. This committee unanimously agreed that the Home Board of the Southern Baptist Convention should appoint an advisory committee at each point where a school controlled by the Home Mission Society is, or

should be, located, said advisory committee to exercise such functions as should be suggested by the Home Mission Society; that the Southern Baptist Convention should appeal to its constituency for moral and financial support of these schools, and that these local committees should encourage promising young colored people to attend these institutions. It was also agreed that the Home Mission Society and the Home Board of the Southern Baptist Convention should cooperate in mission work among the negroes in connection with Baptist State bodies, white and colored, in holding institutes, in appointment of general missionaries, and in the better organization of the missionary work. The matter of territorial limitations of work among native white people, the Indians, and the foreign population, also came up for consideration, and the following minute was adopted:

> We believe that for the promotion of fraternal feeling and of the best interests of the Redeemer's kingdom, it is inexpedient for two different organizations of Baptists to solicit contributions or to establish missions in the same localities: and for this reason we recommend to the Home Mission Board of the Southern Baptist Convention, and to the American Baptist Home Mission Society that in the prosecution of their work already begun on contiguous fields, or on the same field, all antagonism be avoided, and that their officers and employees be instructed to cooperate in all practicable ways in the spirit of Christ. That we further recommend to these bodies and their agents in opening new work to direct their efforts to localities not already occupied by the other.

Had these recommendations been carried out in letter and in spirit, American Baptists would have been spared some most unhappy experiences. That they were not carried out, subsequent history made in New Mexico and Oklahoma abundantly testifies. In this conference Doctor

Morehouse occupied a prominent place, and the conclusions reached greatly rejoiced his heart. His deep interest in the welfare of the negro race led him to covet the help of Southern Baptists in efforts to lift up a people whose history had been marked by ignorance and oppression.

In a visit to California and Arizona in October of this year, Doctor Morehouse made twenty-two addresses in twenty-three days, in addition to attendance upon numerous conferences. In San Francisco he looked into the conditions of Baptist work among the Chinese, the Germans, and the Scandinavians, and visited the Chinese quarter, opium joints, et cetera. One result of this visit was a change in the method of dealing with the Chinese. Up to this time a missionary of the Society had been in charge of this work. It was decided to bring the Chinese work into closer relationship with other missionary work, and to that end the oversight of Chinese missions was referred to State Conventions and their general superintendents. He found only about twelve hundred Baptists in San Francisco all told, and almost none of wealth.

Three articles in the "Monthly" for June, 1895, embody the facts secured and the convictions formed concerning Mexico in a visit made to that country by Doctor Morehouse during the preceding winter. He gives a condensed, but most informing sketch of Mexican history before the Conquest, discusses the influence of Roman Catholicism, and depicts the struggle between the State and the Roman Catholic church. It would be well-nigh impossible to find, in the same space, a more comprehensive survey of the life of our neighboring republic. He makes clear the papal claim to absolute supremacy in civil as well as in religious affairs, and shows how this claim was enforced for almost three hundred years. No-

where will be found a more vivid picture of the struggle between the spirit of democracy and that of autocracy, than is presented in this review of the rise and development of the Mexican republic. With this outline of Mexican history and picture of Mexican conditions as a basis, he presents a powerful plea for increased missionary effort that these people may be given the gospel.

For many months the Field Secretary gave the major part of his time to the task of realizing in concrete form the plan of cooperation agreed upon at the Fortress Monroe Conference. North Carolina was the first State in which the plan went into effect. The State was divided into districts, each of which had a missionary, and, after not a little preliminary work, the first "New Era Institute" was held in Winston, N. C., in January, 1896. Three days were devoted to lectures and discussions. Some of those in attendance came long distances on horseback, and all were enthusiastic over the results. One negro preacher said: "I have been so highly blessed that I hardly know what to say. I can say, 'Evermore for us this bread.' Whenever I can reach the institute I shall go. I can't take it all in. I get some crumbs from this lecture, some from that, and when I get them all together I'll have bread." Doctor Morehouse was indefatigable in his efforts to make this new undertaking successful, and that which was accomplished—more than can be measured—was largely due to his untiring zeal and wise leadership. He addressed the Southern Baptist Convention upon this subject, as well as several white and colored State Conventions.

Not long after the initiation of the plan of cooperation, Doctor Morehouse presented an elaborate paper on "The New Negro" at the "Convocation of American Baptist Missions," held at the University of Chicago. He gave

it as his deliberate judgment after thirty years of observation and study, and after recent careful investigation and wide travel in the South, that the negroes have entered upon a new era, industrially, morally, intellectually, and religiously. Hundreds of thousands of them own their own homes; multitudes of them are pursuing the higher studies, and many of them are already taking rank in the professions of teaching, medicine, law, ministry, and journalism. He called attention to the significant fact that probably one-fourth of all the so-called negroes in this country are really a mixed race, entitled to be recognized as Afro-Americans, with special emphasis upon the last word.

In the Convocation session devoted to "Our Foreign Population," Doctor Morehouse read a paper, carefully prepared, upon missionary work in Mexico, based upon an extended tour of observation made but a few months before. Participating in the discussion upon the "American City," Doctor Morehouse declared it to be the policy of the Home Mission Society to lay hold upon the cities throughout the West as strategic missionary points. He said that the Society was ready, just as soon as money is available, to enter into organic, hearty cooperation with city mission societies for aggressive work in all the great cities of the country. In 1898 this suggestion found embodiment in action, when the Home Mission Society entered into cooperative city mission work in Chicago. This Convocation, the value of which was very great, originated in the fertile brain of Doctor Morehouse, and his personal contribution to its success was recognized by all present.

The year 1896 saw the establishment of more intimate relations between the Home Mission Society and the Woman's American Baptist Home Mission Society of

New England. This was the realization of a constant and deep-seated desire cherished by the Field Secretary. The new plan of cooperation aimed at increased unity and efficiency, ends that always had a strong appeal to Doctor Morehouse. The former cordial relations between the two Societies were fully conserved, and these relations were extended and strengthened. It was agreed that the Woman's Society should retain its essential autonomy, electing its own officers, fixing their salaries, and publishing its own report. The Woman's Society was to include the general work of the Home Mission Society in presenting their work, and to cooperate with the General Society in promoting its interests among the churches. The Home Mission Society was to provide, on the program of its annual meetings, for the presentation of the work of the Woman's Society, and to publish a synopsis thereof in the annual report. "Home Mission Echoes," the organ of the Woman's Society, was to be published in the interests of both Societies. It will not be difficult for those who knew Doctor Morehouse to discover, in this agreement, indications of his capacity and passion for efficient cooperation. The task of editing the Home Mission Society department of "Echoes" fell upon the Field Secretary.

Owing in part to the financial panic of 1893, the Home Mission Society had been unable to secure funds to meet its expenses, and in March, 1897, the Society announced that by the end of the fiscal year its indebtedness would probably amount to $180,000. The Foreign Society was also loaded with a great debt. At this juncture, Mr. J. D. Rockefeller came forward with a proposition to give $250,000 toward the combined indebtedness of $486,000, on condition that the whole amount be raised on or before July first. This generous challenge gave new hope

to the Secretaries, and it also laid upon them a great, even if a welcome task. Doctor Morehouse gave himself without stint to the effort made to meet Mr. Rockefeller's offer, and wrought unceasingly through the weeks preceding the Anniversaries. For the first time since beginning his work for the Home Mission Society he was laid aside by illness. Few men have surpassed him in ability for sustained toil, but even his splendid physique could not endure the strain which he put upon it during those days of unremitting labor. For a time he was critically ill.

Few and far between were the vacations taken by Doctor Morehouse, and it was only through the insistence of friends that he was induced to loaf for a time during the summer following his illness. Even then his loafing meant anything but intellectual inactivity. His diary covering this outing, inscribed "Trip to Maritime Provinces; Summer of 1897; Acadia University," tells of the ocean voyage to Portland and thence to St. Johns, N. B., and reveals that passion for facts which never seemed to grow feeble. Under the head of "Acadia University" he has a comprehensive summary of the important facts concerning this honored institution. A glance at the items which he recorded will reveal the thoroughness of his investigations: "Founded—New Act of Incorporation—Property—Buildings—Valuation—Endowment—Other Income—Debts—Ministerial Education—Needs—Nova Scotia—Baptist Ability—Isolation—Rootage of Institution—Salaries—Faculty — Educational Campaign — Biblical Study—Religious Life—Feeder to the United States." For good measure he throws in a note on the New England immigrants who occupied the farms of the expelled Acadians, and finds among these New Englanders the seeds of the later, abundant Baptist harvest. He

speaks of repeated conferences with Doctor Trotter and with other leading Baptists of Nova Scotia, and we may be sure that he was all the time saturating his mind with information concerning every phase of religious work in this part of the great world field.

From Wolfville he passed on to Halifax, Truro, Sidney, and North Sidney, where he joined Dr. Thomas S. Barbour. At least a few who may read this chronicle will be interested in an account of his fishing trip, especially as it is headed "Friday, August 13th":

Arose at 5 a. m. At 6.40 left for cod-fishing. Mr. Cameron in charge. At N. Sidney took on Doctor Barbour, his daughter, Louise, and his son, Harris, also Miss Armstrong and her two brothers. Wind brisk. Went out about five miles from N. Sidney and two or three miles from shore. Began fishing about 9.30, anchoring in about 70 ft. of water. Wind increased and no cessation at noon. No dinner eaten.

Kept on fishing until about 3 p. m. when wind blew a gale. Cross seas, high waves; all most solicitous but kept calm. I was not sick at all, but the two young ladies and one of the boys were. Didn't dare to pull up anchor or leave lest we be capsized. About 4 p. m. the wind abated and we cut anchor rope, took tack in sail and hoisted it, when we discovered a tug in the distance making for us. It proved to be a tug for our rescue. Mrs. Armstrong had become greatly concerned for us, as had Mrs. Barbour and many others. Our boat would have weathered the blow as the wind went down, but we were towed in with rejoicing on every side. The danger lay in the fact that the boat had no stay for its one mast, which was liable to be snapped off or wrenched out of its socket by the sharp motion of the waves. An experience not to be forgotten. Boat 9 ft. 6 x 22 ft. Mast 32 ft.

It is passing strange that the man who describes this experience so minutely, even down to the inch measurement of the boat, should be content to leave us in utter ignorance as to whether or not they caught any cod.

Following this thrilling piscatorial adventure, he visited Prince Edward Island and, after a short stay there, reached St. Johns in time to attend the Baptist Convention of the Maritime Provinces; then—gladly, no doubt—turned his face toward his office in New York with its familiar routine of work.

The prodigious amount of work undertaken by Doctor Morehouse and the amount of time which he devoted to the duties of his office find illustration in a series of articles which he contributed to the "Baptist Union" about this time, and which were subsequently published in the "Home Mission Monthly," and in tract form. These articles present a most comprehensive and informing survey of the work of the Home Mission Society from the time of its organization. For historical value they are of unsurpassed importance. One can readily understand why Doctor Morehouse worked far into the night, for months and even for years, when the scope and difficulty of his tasks are appreciated.

The Field Secretary delivered a notable address before the Commission on Systematic Beneficence at the Anniversaries held in Rochester in May, 1898. In this address he spoke plainly concerning the chaotic conditions under which the denomination was undertaking to carry on its missionary work. His plea was for unification of effort on the part of all members of the church, old and young, male and female. He declared that scatteration, not concentration of effort, is the rule in many churches.

> Simultaneously, within a single month the church makes its yearly offerings to one object; the Sunday School contributes to another; the Young People's Society is collecting funds for yet another; a Woman's Foreign Mission Society and a Woman's Home Mission Society are soliciting contributions from the women for their special work; while King's Daughters, children's

bands, and baby bands are gathering funds according to their own fancy. . . Much of this benevolent activity is without the recognition or sanction of the church. The work is in the church, but not of the church.

After referring to the work of the women's Societies, he sums up as follows:

The great underlying theory of this whole matter may be thus stated: To make the church itself, not every group therein, the unit of beneficent activity: to restore the church to its proper place and functions in these things: to have all forms of beneficence therein recognized, sanctioned, and in some degree, at least, directed by it: to increase the sense of church responsibility for the systematical development of individual liberality and conversely to increase the sense of individual responsibility for the exaltation of the church above all other organizations therein: to unify and combine unrelated bands into a solid phalanx moving in unison, shoulder to shoulder, heart-beat to heart-beat.

Nineteen years after these words were spoken our denomination adopted the unified budget; but he who saw so clearly and stated so convincingly the need of increased unity of effort was not permitted to see the full triumph of the principle of which he had been the tireless champion.

The opening of Cuba and Porto Rico for missionary work led to a conference between the representatives of the Home Mission Society and the Home Mission Board of the Southern Baptist Convention. These representatives met in joint session in Washington on November 23, 1898, and agreed that the Home Mission Society should carry on work in Porto Rico and in two of the eastern provinces of Cuba, while the remaining provinces of Cuba should constitute the field of the Home Mission Board. At this same conference the relations

of these two bodies in the Indian and Oklahoma Territories were carefully considered, and a resolution was adopted that "there should be harmony among the Baptist workers" in these fields. In order that such harmony might be secured the Secretaries of the Home Mission Board and of the Home Mission Society were requested to visit these Territories, with authority to associate with themselves brethren from neighboring States as advisers. In February of 1900, Doctor Morehouse started on a tour of the South, going as far as Texas and visiting the negro schools under the care of the Home Mission Society. The trip was no holiday excursion. In some of the schools difficulties existed which must be settled, innumerable addresses were called for, conferences were held with the workers, often lasting far into the night, and questions of future policy were considered if not decided upon. Some nights he secured less than three hours' sleep. We are not surprised to find among his notes of this trip the jotting, "Plenty of problems."

It hardly needs to be said that one of the most perplexing problems connected with Baptist work in the United States grows out of the separation of our constituency into two distinct groups: Baptists of the South and Baptists of the North. This problem is greatly accentuated in the Western border States. Here the Home Board of the Southern Baptist Convention and the American Baptist Home Mission Society have carried on work, to some extent, in the same territory. Settlers came from the North and from the South. Separate if not rival associations and conventions were organized. Friction was inevitable. In Oklahoma and Indian Territory the situation became so acute that a conference was called to consider what could be done to secure unifi-

cation of Baptist work. Such representative men from the South as Doctors Gambrell and Kerfoot were present, while Doctors Morehouse and Rairdon represented the Home Mission Society. They met at McAlester, Indian Territory, and later on at Oklahoma City. In both these conferences the question of "alien immersion" came to the front, accompanied by sectional feeling, personal animosities, and some divergence in theological views. Fortunately the representatives of the two Boards were men of large minds and desirous of peace. In his notes of this conference Doctor Morehouse writes of Doctor Gambrell:

> Eminently fair, open-minded, and candid. At a critical moment he came out decidedly for recognizing both bodies as equals in the formation of the new Convention. He presided well, frequently taking part in the discussion in an effective and often humorous way.

After long discussion a working plan was agreed upon, which was affirmed by a subsequent meeting held in Durant, Indian Territory, the following September. Among the "Reflections on the Conference" recorded in the notes taken by Doctor Morehouse, we find "Triumph of grace over prejudice and alienation." "The shame and sorrow over division led up to the attempt for unification." "The spirit of prayer in the conference. Stopped discussion to pray." "Landmarkism got its coup de grace as an element of trouble in our Conventions." He rejoices over the happy settlement of vexing questions, but lived to see that Landmarkism was only stunned, and that questions which are settled seemingly, may become unsettled.

After twenty years of service Doctor Morehouse was asked by the Board to take a vacation of four months,

a part of which was spent in Hawaii. Few of the experiences of those weeks found permanent record, as far as the writer has been able to discover. May he be permitted to refer to a night in the fall of 1900, when Doctor Morehouse was a guest in his home, and held the family spellbound as he told of his visit to Hawaii? The people, the mountains, the leper colony, the fruits and flowers, the climate, the religious work being done, educational enterprises—in short, everything pertaining to the islands and their inhabitants had been catalogued in his mind. What he saw he could tell in such a way as to pass on his vision to others. As far as the writer has been able to discover, the only permanent record made of the impressions received during his trip to Hawaii was in an article contributed to the Bulletin and entitled "Sugar from Lava: A Lesson."

On the night of the Fourth of July, 1899 (he writes), as if in sympathy with the first celebration of that day by Hawaiians, after annexation to the United States, the famous volcano of Mauna Loa, after years of inactivity, burst forth in a magnificent eruption. We determined to see it at close range. Going by steamer one hundred and seventy-five miles from Honolulu to Hilo we went thence by stage through tropical forests and cultivated country thirty miles to the Volcano House near the great crater of Kilauea, where three of us with three guides and seven horses proceeded on our tortuous and difficult journey of forty miles to the flaming summit of Mauna Loa, 10,300 feet above the sea. Late in the afternoon of the first day we camped in a grove of Koa trees, having passed through tangled forests and over dreary stretches of lava beds. Early the next day we came out into the open, where for miles before us and as far as we could see on either side, was one vast expanse of old lava flows, treeless, verdureless, waterless, while a blazing torrid sun poured forth its roasting rays from a cloudless sky. Cautiously and slowly our horses picked their way over the trackless, jagged masses until at noon, when they could safely go no farther, they were tethered; and then on foot, with large

canteens of water and some provisions, we continued our upward journey. With parched lips, blistered faces, shortened breath, and palpitating hearts, for five hours we clambered over roughest imaginable bodies of old lava, often in fantastic forms startlingly like petrified "gorgons, hydras, and chimeras dire," and at the last, for half an hour, went over the uncooled but crusted lava flow of a few days before, whose crevices glowed with the red and yellow mass beneath.

Sublime beyond description was the spectacle as we neared the crater. There was the huge cone about one hundred and twenty-five feet high and three hundred feet in diameter, whose glare had beckoned us one hundred and fifty miles away. We were at its very base. As night came on we clambered up the side of an inactive crater about two hundred and fifty feet distant, where for hours we sat spellbound, listening to the sullen roaring intermingled with sharp explosions of the molten mass which surged and dashed against the interior of the crater, poured in fiery streams over its sides, shot up incessantly enormous jets of blazing red from two hundred to four hundred feet against the midnight sky, while from its orifice at one side with a velocity of forty feet a second rushed a river of fire down the mountainside, where, miles away, its divided streams seemed like ribbons of gold in a setting of gloom. In it was devastation and death.

Who would suppose that out of this material sugar in unsurpassed quantities would ever be produced? Yet, such is the fact. Through the action of the elements during the ages the lava has crumbled, has been disintegrated, has been washed down the mountain slopes, creating fertile valleys and plains with their luxuriant tropical growths that make the Hawaiian Islands the "Paradise of the Pacific." And here, under skilful cultivation, the sugar-cane flourishes as almost nowhere else, yielding from seven to thirteen tons of sugar per acre, or from five to eight times as much as the yield of the cane-fields of Louisiana. Have we not here Samson's riddle again, "Out of the eater came forth meat, and out of the strong came forth sweetness"?

We sometimes view with alarm the great eruptions of undesirable elements from the populations of the old world to the new—some of it hissing hot with hate to all law and order, human and divine. Beneath the crust, in our great cities, is a heated mass of evil. And the eruption continues. Will it burn

us out and leave us blighted and blasted? No. The process of cooling is going on; also the process of attrition, disintegration, and conversion into American soil for future harvests of good things. The descendants of these peoples are greatly unlike their ancestors. And in religious matters similar transformation is going on. Roman Catholic authorities tell us that within the last decade Rome has lost twenty-five thousand adherents among the French-Canadians alone, and that about seven millions of the descendants of Catholic parents have been lost to that church in the United States. Hundreds of thousands of these have become members of evangelical churches. In a spiritual sense we have here Mauna Loa over again: sugar from lava. But the sugar is not obtained except by tillage.

Returning from Hawaii, the Field Secretary sailed from Victoria for Alaska. The steamer was crowded, and Doctor Morehouse writes:

Imagine staterooms with three berths each, one above the other, and with standing room besides for barely three persons; and then imagine the agony and ingenuity of a man six feet five inches high and weighing two hundred and sixty-six pounds, twisting himself, as my traveling companion did, through the narrow space between the upper berth and the low ceiling of the cabin into his bed. It was a great feat. Think also of the misery of the man in the middle berth, who could scarcely roll over when the wire-woven mattress above him sagged low with a sleeper weighing more than two hundred pounds.

One suspects that his unnamed traveling companion may have been the genial Dr. C. A. Wooddy.

The purpose of this journey was to assist in the dedication of the new Baptist church-house at Skagway. On the day of dedication Doctor Morehouse preached in the morning and Doctor Wooddy in the evening. This was the first church building erected in Skagway. Toward its cost the Home Mission Society made a gift of $1,900. The church at that time numbered twenty-six members, in a population of five thousand.

For some months following the Field Secretary's return from Alaska much of his time was given to the Society's Southern work. Questions had arisen that seriously affected the continuance of cooperative work for and with the negro Baptists of Georgia, and in January Doctor Morehouse attended a conference in Atlanta composed of representatives from the three negro Conventions of Georgia, the white Baptist Convention, the Home Mission Board of the Southern Baptist Convention, and the Home Mission Society, which agreed upon a basis of union. Soon after Doctor Morehouse, in company with Dr. Wallace Buttrick and Hon. H. K. Porter, spent three weeks in visiting schools for the colored people. In this tour Hampton, Virginia Union University, Hartshorn College, Tuskegee Institute, Spelman Seminary, Atlanta Baptist College, Roger Williams University, and State University, Kentucky, were visited. Judging by the contents of the little book in which are recorded the notes made during this trip, Doctor Morehouse was especially interested in what they saw at Tuskegee. A conference was being held at the time of their visit, and the keen appreciation of the remarks made by participants in the discussion is in evidence on almost every page of the diary. He reports Booker Washington as saying to the negroes: "Quit going on excursions. Stick to your work. Men say colored work is unreliable. Get homes and improve them." "Got a good minister down there?" said one speaker. "Don't know, he ain't dead yet." One woman when asked if her husband did not treat her better now than he used to do, answered: "Please 'scuse me from answering dat question. I'se got to ride home with him to-night." A sage remark made by one speaker was to the effect that "If you have anything to say to a mule, better say it to his

face." Doctor Morehouse had the saving sense of humor. Without this he could never have accomplished such mighty tasks, never have won for himself such a multitude of friends. His office associates testify to his enjoyment in hearing a good story and his habit of bringing to them the best that he had heard. Temperamentally serious, burdened with great responsibilities, he found refreshment and rest in the humorous.

During the year 1901, the Field Secretary had charge of the "Home Mission Bulletin," which gained a wide circulation and proved of material benefit to the Society. To fill its columns with that which would inform and inspire was no inconsiderable task, even if the editor had not been busied about a multitude of other things.

The twentieth anniversary of Spelman Seminary was observed in November, 1901. The work here had been begun in the damp, dark basement of Friendship Church, whence God sent Miss Packard and Miss Giles to serve their colored sisters in the South. In the twenty years of its history it had come into possession of a beautiful campus crowning one of the most sightly places in the city of Atlanta, with eight commodious brick buildings. At this anniversary Doctor Morehouse presided, being president of the board of trustees. A report says that Doctor Morehouse, "by his happy introduction of the principal speakers, and his skill in calling out expressions in the various discussions and open parliaments, imparted vivacity and interest to the entire proceedings."

At the Anniversaries of 1902, held in St. Paul, it was proposed that the Home and Foreign Societies make the experiment of employing a joint secretary in one district. To this Doctor Morehouse objected, as he did to the proposition to consolidate the missionary magazines. Both propositions were voted down, largely because of

the opposition of Doctor Morehouse. That he was big enough to revise his decisions is shown by the fact that, later on, he came to hearty approval of both these changes in denominational practice, and gave unstinted support to that which he had formerly opposed.

In July following the Anniversaries, Gen. T. J. Morgan, Corresponding Secretary of the Home Mission Society, closed his earthly labors to enter into our Father's house. On the day following General Morgan's death the Board asked Doctor Morehouse to act as Corresponding Secretary, and in October he was elected to that office. At the same time Dr. E. E. Chivers was made Field Secretary, bringing to that office a man of great graciousness of character, devotion to Christ's cause, and discriminating judgment. This choice, due, in a measure, to the friendship existing between Doctor Morehouse and Doctor Chivers, gave to the Corresponding Secretary an associate in service whom he tenderly loved and with whom it was a delight to serve.

VI

CORRESPONDING SECRETARY—SECOND PERIOD

MORE than once Doctor Morehouse remarked that he had never sought an office. From the time when he went to East Saginaw as missionary pastor, his services were sought by schools, boards, and organizations charged with important responsibilities. The judicial temperament, the trained intellectual ability, the capacity for hard work, and the Christian spirit of Doctor Morehouse were speedily recognized by those who came to know him, and positions of honor were opened to him constantly. To every position he brought such marked ability and tireless devotion as to command universal admiration and confidence. For twenty-four years he had served the Home Mission Society, and it was inevitable that the denomination should turn to him when the death of General Morgan necessitated that a Chief Executive should be found.

It was not at all clear to Doctor Morehouse, however, that he should assume the duties of that office. He knew as did no other man what was involved. He had been that way before, and had learned by experience how heavy the burdens were and how rough the road. He was now in his sixty-eighth year, and had come to a time when many men retire from active work. As far as honors were concerned he had been the recipient already of all that a grateful denomination could bestow. Despite the entreaties of his friends he hesitated to accept the position, and it was only a conviction that his God called him to the task that finally led him to resume the

duties which he had felt obliged to lay down nine years before.

In his letter of acceptance he sets forth his estimate of the work to which he is called with such clearness as to demand a place in this record:

To the Executive Board of the American Baptist Home Mission Society:

DEAR BRETHREN: The Recording Secretary of the Board has notified me of my election, at the meeting of the Board, October 13, 1902, as Corresponding Secretary of the Society. I assure you of my high appreciation of the honor thus conferred upon me and of this renewed expression of confidence in me for the service required in that position. The Advisory Committee and others know how averse I have been to entertain the suggestion that I should resume the cares and responsibilities of the office, which, after about fourteen years, I voluntarily relinquished ten years ago. I am in my twenty-fourth year of continuous service for the Society, and have looked forward to the termination of a quarter of a century of my labors as a fitting time to lay off some of the burdens, if not to retire altogether. No one knows better than I what is involved in the successful management of a Society like this. It is true that the management is officially vested in the Executive Board on which are men who bear the interests of this Society on their hearts, almost as they do their own personal interests; men worthy of all honor for their long, patient, faithful, conscientious attention to its affairs. Only one of all who were yoke-fellows with me twenty-four years ago, is a member of the Board now. The Corresponding Secretary of the Society, however, is expected to be something more than a letter writer or the chief executive officer to carry out the decisions of the Board. He must be a watchman in the tower, scanning continually the vast and varied fields of the Society, with their ever-changing conditions; he must know something, if not everything, about all the affairs of the Society, must represent it on important public occasions, must look after its periodical and missionary literature, must stimulate the beneficence of the churches; must take the initiative in a multitude of matters demanding the attention

of the Society. The duties of this position tax a man's powers and resourcefulness to the utmost. This will appear by a glance at some of the special work done, in addition to ordinary duties, during the last twenty-four years.

In view of all this, the resumption of such responsibilities as pertain to the administration of this Society, with old and new problems pressing upon us for solution, has been to me a very serious matter. I say to you now, candidly and honestly, that it would be a great relief to me if you could find another to take and successfully carry forward this work, allowing me to render some less exacting service for the Society. But, your action has imposed upon me the necessity of a decision. For a month I have tried to look at the matter from many points of view. I cannot lightly disregard your own judgment, prayerfully and deliberately taken. Neither can I disregard the many spontaneous expressions of influential friends of the Society that I should again become its Corresponding Secretary. Nor can I disregard the feelings of one who for his eminent fitness you have elected Field Secretary, who has assured me that his acceptance would hinge upon mine. Nor, as to myself, am I unmindful of the fact, for which I am thankful to God, so far as I can judge, physically and mentally I am capable as ever, unless it be for very severe continuous strain upon my powers. I have no desire to live idly and rust out. I am willing to do whatever God may call me to do, trusting him for strength and wisdom and guidance. Slowly I have come to the conclusion, therefore, to inform you, as I now do, of my acceptance of your generous action in my election as Corresponding Secretary of the Society.

I understand that this election is for the remainder of the year, or until the annual meeting in May, 1903, when the Society itself will have the determination of what shall be thereafter. Until then the best and the most I can do will be done cheerfully for the promotion of the Society's interests and for the accomplishment of the great work given us to do. I am thankful for the colleague whom God has manifestly given us in the person of the Field Secretary, between whom and myself most cordial relations have existed for many years. The men are few who know so well and are so well known and esteemed by the denomination, as he.

Brethren, sometimes remember us in your prayers as we shall

likewise remember you, not simply that the affairs of the Society may be well and wisely managed, but that here, at its headquarters, at the source of its activities, there may exist that spiritual life and atmosphere which shall characterize those to whom are entrusted these important concerns, in the extension and the establishment of the kingdom of our Lord and Saviour Jesus Christ.

Again thanking you for the generous confidence shown me in your recent action, I remain,

Cordially, your servant in Christ,

H. L. Morehouse.

Monday, November 10, 1902.

The more one studies the life of Doctor Morehouse the greater becomes the amazement at that which he accomplished. He was a master of detail; he was a great executive; he could and did initiate important movements; he wrote worthy verse and contributed to periodicals; he wrote sermons long after he had left the pastorate, out of pure love of sermonic work; he was a compelling platform speaker. How he found the time for these many and varied tasks is a mystery; a mystery accentuated by the uniform excellence of his work. He was impatient of slipshod work, and could not gain his own consent to let "sound and fury" displace patient investigation and careful thinking.

Two addresses which he delivered in the fall of 1902 are fine illustrations of the care with which he prepared for such occasions. In September the Swedish Baptist Conference celebrated the fiftieth anniversary of the beginning of their work in America. At this Golden Jubilee, held in Chicago, Doctor Morehouse represented the Home Mission Society. His address included a historical survey, dealing with the main factors in this remarkable religious development. He showed himself familiar with

Scandinavian Lutheranism, and set forth the essential difference between it and the Baptist faith. He gave the time when Baptist work among the Swedes began in the different States, and presented the statistics relating to the part which the Home Mission Society had played in this important work. For most men the task of preparing such a comprehensive paper would have required weeks if not months.

Just a little later we find him speaking at the Centennial of the Massachusetts Baptist State Convention on the "Indebtedness of Our Home Mission and Educational Work to the Baptists of Massachusetts." In this address he went back to the beginnings of Baptist missionary work in America, and credited Massachusetts with initiating the movement which eventuated in the formation of the Home Mission Society. The contributions of this State in money and in devoted manhood and womanhood were set forth with irresistible force. He showed the part which Massachusetts Baptists have played in work for the negro and in education, and paid a glowing tribute to their faithfulness and sacrificial service.

As a pastor, Doctor Morehouse had been thoughtfully evangelistic. With all his heart he believed that the supreme task of the church is to win men and women and children to Jesus Christ. With him all undertakings were means for the accomplishment of this ultimate end. Because he thought straight he was not deceived by noise and ferment. Converted under the preaching of one who appealed to the will as few evangelists have done, he approved and used methods of evangelism which were calculated to produce something more than a transitory emotion. When, early in 1903, special interest in evangelism was manifested by the Baptists of the North, Doc-

tor Morehouse was foremost among those who emphasized the importance of organized effort for the conversion of the unsaved. In his annual report presented at Buffalo in May, he set forth the things which should be considered in planning for organized evangelism:

> Where is the greatest need for organized effort: how many good and capable men are available for such service: by whom they shall be selected and appointed: in what way means shall be provided for their maintenance: whether their work shall be self-determined or done in relation with and under the general direction of the organized agencies of State Conventions and the Home Mission Society: and to whom they shall make report.

As usual he goes to the heart of the matter. In July following, a department of Evangelism was added to the "Home Mission Monthly."

During the summer two conferences were held between officials of the Home Mission Society and representatives of the State Conventions, one in New York and one in Chicago. At these meetings, after full discussion of all the phases of this important matter, it was unanimously agreed that the Home Mission Society should lead in evangelistic work. In September the Executive Committee adopted a comprehensive plan of evangelism, extending over a series of years. This plan, prepared by Doctor Morehouse, provided for the closest possible cooperation between the Home Mission Society and State Conventions and City Mission Societies, for the appointment of a general evangelist and a man to work among students, and also for the appointment of an evangelist among our immigrant population.

In the decade from 1900 to 1910, great changes were brought about in the organized activities of Northern Baptists. At the Detroit Anniversaries in 1900 a committee was appointed to consider the closer coordination

of our general Societies. The report of this committee, submitted at Springfield in 1901, was a compromise which seemed to satisfy no one. Those who desired to bring about a larger measure of unification were disappointed, and the brethren who feared centralization cried that we were "heading straight for Rome." At the Anniversaries held in St. Paul the following year, the matter came up again and another committee was appointed. This Committee of Fifteen in its report at Buffalo, May, 1903, after emphasizing the importance of cooperation, declared that

> Unwillingness so to cooperate should be regarded by the denomination as a disqualification for leadership or official position. We can afford to lose any single worker rather than to lose the united effort which the denomination justly demands.

Endorsing this position in the "Home Mission Monthly," and speaking for the officials of the Society, Doctor Morehouse says:

> It is asserted without fear of contradiction that these men have been and are most ready in every proper way, to cooperate with other missionary organizations as attested by the fact that the Society has varied plans of cooperation with more than forty other bodies, north, south, east, and west, including State Conventions, City Mission Societies, the Southern Baptist Convention and one Woman's Society; and that the present Chief Executive officer of the Society, in many of these plans, has taken the initiative, and has done more to promote cooperation on a broad, fraternal basis than any other man in the denomination, living or dead.

If this statement is criticized as lacking in modesty, he replies in the words of Paul to the censorious Corinthians, "I am become foolish; ye did tempt me." Those most familiar with our denominational life for the past

forty years will bear witness that this claim is amply justified by facts.

While the great Secretary was a leader in efforts to bring about cooperative effort among religious agencies, he had his own ideas as to the scope of such cooperation and the form which it should take. Lacking these personal convictions he could not have been the man he was. It was also inevitable that his convictions should sometimes clash with the convictions of others.

In the denominational evolution resulting in the Northern Baptist Convention, Doctor Morehouse had a large part. His dissatisfaction with the old form of "May Meetings" was expressed through the columns of "The Examiner" as early as 1872, when he was pastor of East Saginaw. He writes:

> The unwieldiness, and unmanageableness, and practical worthlessness of our annual meetings are generally recognized. But how can we help it? What is the remedy? This is our answer: State representation on the basis of Baptist membership.

He proposes that the basis of representation be, at first, one delegate for every thousand members. These are to be chosen by the State Conventions. He urged that

> Our Anniversaries are not "mass-meetings" to fire the hearts of the people . . . when strange and unholy fire may also be kindled, as we too well know . . but meetings to do the Lord's business with earnest and thoughtful spirits. To this or something like it, we must come. It is only a question of time. The sooner the better.

Although Doctor Morehouse was a member of the committee which drafted the original Constitution and By-laws of the Northern Baptist Convention, and always kept step with his brethren as they marched toward

greater unification of our denominational work, he did not always approve of everything that was done. Probably the work of consolidation went farther than he thought wise. He was jealous of the integrity and autonomy of the Society to whose interests he had devoted so many years and so much toil. Nevertheless, he was no groucher. When the majority had decided he loyally supported the decision. Those who heard him at the Convention in Minneapolis as he arose in the gallery in response to the repeated calls for "Morehouse" and recall his tenderly fraternal words, do not need to be assured of the large place which the Northern Baptist Convention held in his heart. On this, as on many another occasion, the assembly gave indubitable evidence of the honor and affection in which he was held.

With the coming to the Society of Rev. Howard B. Grose, D. D., as Editorial Secretary, a great burden was lifted from the shoulders of the Corresponding Secretary. As the Chief Executive of the Society, Doctor Morehouse had many and difficult problems to solve, and should not have been compelled to attend to the numerous details involved in bringing out the "Monthly," and in preparing literature for churches, Sunday Schools, and Young People's Societies. Doctor Grose took over all this work, bringing to his task not only an exceptional editorial instinct but long experience.

Early in 1904 Doctor Morehouse made his first visit to Cuba and Porto Rico. He had taken up the study of Spanish as a recreation, and had gained a fair command of the language. This knowledge served him well as he visited the different stations which had been opened by the Home Mission Society.

The short sea-voyage was somewhat tempestuous, and he writes to the "Monthly":

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For three days the sea was very rough; the pronounced motion of the boat giving new meaning to a favorite song of the negroes:

> "I'm a rolling, I'm a rolling,
> I'm a rolling through an unfriendly world."

A sea voyage of this character is a strain upon good nature, good manners, and good morals, and upon human nature in general; but doubtless has its disciplinary value to those who are duly exercised thereby.

During the fifty-three days spent in the Islands, he visited over forty mission fields, made as many addresses, participated in the dedication of four churches, and in the corner-stone laying of the fifth, and negotiated for the purchase of property at eight stations. That he was far from being exhausted by his labors is evident from the fact that during the first week following his return he visited seven schools and attended four meetings of boards of trustees.

Although especially interested in Baptist work in the Islands, he absorbed information on every conceivable subject. The soil, climate, crops, homes, hours of labor, education, racial peculiarities—in short, anything and everything that had to do with humanity seems to have been automatically registered in his mind. A religious phenomenon that aroused his keen interest was "Spiritism," or, as its adherents called it, "Religio-Ideal." Of this creed he says:

It is Spiritualism and more. It has its mediums, table-tippings, knockings, etc., and has arrayed itself to a considerable extent in a Christian garb. There are immense organizations for the propagation of the faith. They teach the repeated reincarnations of human spirits, until at length perfection shall be attained. It is avowedly antagonistic to Romanism. It is estimated that a third of the population are adherents of this system.

Moved by the needs of the people of these Islands and the great opportunity for helpful service, he appealed for money to enable the Society to erect church buildings. His challenge to the denomination was not in vain, and the response was comparatively generous even if it did not fully meet his desires.

This year saw the completion of a quarter of a century of service rendered by Doctor Morehouse in the interests of the Home Mission Society. At the Anniversaries held in Cleveland, the appreciation and love of the denomination found expression, so far as it is possible to put feelings into words. (Cf. Chapt. XI.) In this same year he reached his seventieth birthday, and celebrated the anniversary by writing "My Song at Seventy." This cheery, grateful, and deeply devout poem was received with delight by the thousands of men and women who had come to know and to love this tireless servant of Jesus Christ. (Cf. Chapt. VIII.) Before the year closed he had gotten together a group of representative Baptists from the South, the North, and Canada, that conference might be had regarding the advisability of organizing American Baptists into a General Convention. (Cf. Chapt. VII.)

At least one important movement among Baptists did not originate with Doctor Morehouse. Who was the first to suggest a Baptist World Alliance? The honor belongs to the South, and the specific location must be left to the South to settle. The project was heartily approved by Baptist bodies in different countries, and in July, 1905, the first Baptist World Congress was held in Exeter Hall, London. Among the delegates from the North present at this meeting the Home Mission Secretary was a conspicuous figure. A prominent place on the program was given to his address on American Baptist

Home Missions, and he was a member of the committee which drafted the constitution and by-laws. Following the Congress he attended the annual meeting of the Welsh Baptist Union in the little mining town of Abercairn. Many of those present had met and heard him during the sessions of the Congress, and he received a hearty welcome. The evening services were held in the Baptist meeting-house, but each day the people gathered in the open air. A covered platform had been erected for the speakers at the foot of a grassy hillside, and here five thousand people listened to a sermon in Welsh and another in English each forenoon and afternoon. Here, where Spurgeon had preached to twenty-five thousand people twenty years before, Doctor Morehouse delivered a sermon of compelling interest. At the conclusion of the service one afternoon, Doctor Morehouse and the writer followed a footpath up the hill and, reaching the summit, rested on the grass under the shade of noble trees. From this vantage-ground they looked down upon the valley at their feet, and afar to other ranges of hills standing out against the sky-line. In the quiet and beauty of that hour they talked as friend to friend; now of the recent London Congress or of the Welsh revival, and again of days long gone, when one was a pastor in Rochester and the other a youngster trying to secure his seminary training. Ever and again a period of silence would give evidence that this friendship was based upon a mutual understanding so perfect that it did not depend upon ceaseless chatter for its sustenance.

One could not visit Wales at that time without becoming deeply interested in the causes and results of the great revival which had swept through the country a short time before. Studying the preparatory stages of this remarkable movement, Doctor Morehouse concluded

that three things had contributed largely to the awakening: 1. The character of the preaching had undergone a change. Whereas it had formerly been scholastic to a marked degree, it became more practical and pointed. 2. A system of written examinations had been introduced in the Sunday Schools, which resulted in deepened interest in Bible-study. 3. Groups of churches held musical festivals, and sacred music played a large part in the religious quickening.

After the meetings at Abercairn had closed, Doctor Morehouse and the writer made their way to Salisbury, and from there to ancient Stonehenge. In spite of his devotion to hard work—possibly because of it—no man enjoyed a holiday more keenly than Doctor Morehouse. On this trip he was aglow with interest in country and people, and bubbling over with fun. The writer has in his possession a kodak of the dignified Secretary snapped in front of the White Hart Inn at Salisbury the morning after our arrival. A milk-vender with his donkey and little cart had stopped on his morning rounds. Doctor Morehouse and the donkey, facing each other, the former wearing a broad grin and the latter with ears set forward and a look of unfathomable wisdom, form a picture which is a delight. That day can never be forgotten. We drove past ancient Sarum, with its ruins and innumerable rabbits, across the wide-stretching Salisbury plain, to stand in wonder before the indestructible reminders of a vanished people. Who lifted these massive stones into the air, and for what purpose? Did they offer human sacrifices upon the great stone which lies in front of the opening of the circle? Are these giant stones from some English quarry? or were they brought from France? Is this a persistent remainder of Druidical worship? or all that is left of a megalithic burial-place?

So the mellow, summer day passed, and with the evening we went our separate ways.

Returning to London, Doctor Morehouse "browsed around" in this interesting city for a few days, during which time he noted the contrast between the English and the American ways of doing things. In his notebook he jotted down, "Vehicles go to the left." "At junction of several streets or at small squares a central raised stone or cement section, with tall raised lamp and posts in center, and often a policeman." "Railway trains started by ringing a hand-bell; in small stations by a mouth whistle." "Booking-room, not ticket office." He learns that Spurgeon's sermons are still selling at the rate of twenty thousand copies per week, and that out of every forty persons in London, one is a pauper.

Passing over to Rotterdam he made a leisurely journey through Holland, visiting Amsterdam, the Hague, Scheveningen, Dordrecht, Delft, and the island of Marken. He notes that at his hotel in Rotterdam, Dowie's paper, "Leaves of Healing," is on file. The constant references to paintings and statuary indicate his interest in art. While he never became a connoisseur he was an intelligent and appreciative student of artistic work, both at home and abroad.

Returning to England he sauntered through the English Lake region, with which he was charmed, then visited Ireland. He watched the crowds in Dublin, attended church in Belfast, where he heard an American preacher, and spent a day in a trip to the Giant's Causeway.

In the launching of the Federal Council of the Churches of Christ Doctor Morehouse had a large part. An "Interchurch Conference" held in New York City in November, 1905, resulted in a permanent organiza-

tion. Doctor Morehouse was a member of the General Committee of Forty, and of the Committee of Five which drafted the plan of organization. He was a sturdy contender for the evangelical basis of membership, and declared that Unitarians should not be offended because they were not included.

> If the object of the Council were merely philanthropic and sociological the case would be different. It is much more than that; it is to exalt Christ by bringing men to the acceptance of him both as Redeemer and Lord. The redemptive features of Christ's work—the supreme thing of all—are not in the Unitarian creed, if indeed they have any creed on which they agree. They "make void the cross of Christ" as having any special efficacy in human redemption. The question is not whether some excellent and very conspicuous Unitarian is not worthy of recognition: the deeper and the vital question is: What is the general attitude of that body toward Christ as the Son of God and the Saviour of men?

At the never-to-be-forgotten meeting of Northern Baptists in Washington, May, 1907, Doctor Morehouse reviewed the work of the Home Mission Society for seventy-five years in an address of remarkable power. This address excited enthusiastic commendation from those present, and called out many letters of appreciation from prominent men in the denomination to whom it came in printed form. The part which Doctor Morehouse played at this time in the preliminary organization of the Northern Baptist Convention has already been noted. Following the meetings in Washington, the General Convention of Baptists of North America met at Fortress Monroe, where Doctor Morehouse had an important part on the program.

The San Francisco earthquake, with the accompanying destruction of property, church and individual, brought

to the Secretary added burdens. His interest in Baptist work on the Pacific coast had always been deep and constant. Now he saw the work of years imperiled, and at once gave himself to the task of raising funds for the purpose of aiding the stricken churches. He organized a campaign for money and pushed it with characteristic vigor. All that his services meant to our suffering people in San Francisco and vicinity will never be made known in adequate fulness until that day when the "books are opened."

Among the many evidences that Doctor Morehouse was heartily in sympathy with all helpful cooperative effort, is his activity in bringing about the formation of the Home Missions Council. In fact it is not too much to say that this organization owes its existence to him. He was a Baptist, but first of all he was a Christian. He saw the folly of independent if not antagonistic action on the part of Christian bodies all of whom were engaged in the same work on the same field. To promote economy and to conserve the interests of the kingdom of God he undertook to bring into cooperative effort the Christian bodies carrying on home mission work. His efforts resulted in an organization that has amply justified the hopes of those who created it.

As the year of 1907 drew to its close, that good man and true friend, Dr. E. E. Chivers, who for five years had been associated with Doctor Morehouse as Field Secretary, answered the call to our Father's house. Doctor Chivers died on December second. The news of his home-going brought sorrow to a multitude of hearts all over the land. He was only fifty-nine years of age, but he had burned himself out with unselfish toil. No purer, more unselfish or more Christlike man has been used of God in the building of his kingdom on this continent

than Doctor Chivers. By Doctor Morehouse this loss was felt with peculiar keenness. They were close friends, and that means much. Doctor Chivers, by his administrative ability and tireless zeal, had eased the shoulders of Doctor Morehouse of many burdens. At the funeral services Doctor Morehouse declared, "For singleness of purpose and devotion to duty, I never knew a man his superior."

Reaching seventy-four years of age, with his trusted colaborer gone, with the office force depleted by sickness and a large debt threatening, the Executive Secretary turned to his great task as resolute and, seemingly, as undaunted as when, in his prime, he began the administration of his important duties. Doubtless this man had hours of gloom and heart-sickness and discouragement; but, so far as the world could see, new difficulties formed a new challenge to which his strong will and splendid resources never failed to respond. In the early days of the following year the Society found a successor to Doctor Chivers in the person of Dr. Lemuel Call Barnes, also a warm personal friend of Doctor Morehouse. In Doctor Barnes the Executive Secretary had a congenial and highly efficient associate, whose abundant labors are known to us all. In view of the expanding work of the Society and the heavy burdens resting upon the Chief Executive, the Board very wisely decided to create the office of Associate Corresponding Secretary to which they called Dr. Charles Lincoln White, at that time president of Colby College. Doctor White's acceptance brought to the Society the services of a thoroughly trained and experienced worker, whose heart was keenly sympathetic with all the varied undertakings of that organization through which Northern Baptists undertake to "win America for Christ."

Those present at Oklahoma City in 1908 where the Northern Baptist Convention was finally launched will never forget the scene when the two great Secretaries, Dr. Henry C. Mabie and Dr. Henry L. Morehouse vied with each other in expressions of mutual confidence and affection. Doctor Mabie's insistence that any effort to pay the debt of the Foreign Society must include the other Societies as well, prompted Doctor Morehouse to emphasize the constant friendliness with which the Societies had carried on their work. He referred to the team-work done by Doctor Mabie and himself some years before in raising a half million of dollars to free the Societies from debt, and testified, with much feeling, to the brotherly love which bound them together. At this point Doctor Mabie sprang to his feet, rushed across the platform, and threw his arms around Doctor Morehouse, while the great audience went wild with applause.

As at no other meeting which the Home Mission Society has ever held, Indians were present in large numbers at the Oklahoma City Anniversary. The session devoted to addresses by these native Americans was of thrilling interest, and not a few of the speakers referred to the Executive Secretary in terms of tender affection. Lone Wolf said, "My people were sick and Doctor Morehouse brought the medicine that made them well." In the final shaping of the organization to be known as the Northern Baptist Convention Doctor Morehouse performed important service, yielding gracefully to his brethren upon some questions of policy even where his judgment did not entirely approve.

Rochester, his alma mater, which had conferred upon him the honorary degree of Doctor of Divinity as he was about to leave the pastorate for his duties as Secretary, recognizing the statesmanlike qualities of her gifted

son, gave him the degree of Doctor of Laws in this summer of 1908.

The Home Missions Council entered upon a campaign of interdenominational publicity early in 1909. As Doctor Morehouse had been the leading spirit in the organization of the Council, so, now, he bore a conspicuous part in the forms of activity which had been agreed upon. It was decided to make a careful survey of church conditions in the different States, an enormous task, and one which did not meet with a success commensurate with its importance. Much was accomplished, however, especially in bringing the representatives of different denominations together, and in promoting real fraternity. The series of public meetings, beginning with Brooklyn and including Hartford, Buffalo, Cleveland, Pittsburgh, Baltimore, Atlanta, and Philadelphia, drew good audiences and served to deepen interest in home mission work. Doctor Morehouse delivered the opening address at not a few of these gatherings, discussing "The Outstanding Problems in Home Missions." With such a theme presented by such a man, the result could not be uncertain.

This series of services formed a fine preparation for the Budget Campaign which was projected by and for the Northern Baptist Convention. The combined budget and the combined appeal had all the charm of novelty, and not a little enthusiasm was manifested by the constituency of the Convention. With the preparation for this campaign and with carrying it forward Doctor Morehouse had much to do.

The last years of service which Doctor Morehouse rendered saw constantly increasing withdrawal from public duties while his physical powers seemed unimpaired. He was more and more disinclined to participate in move-

ments which might develop a strong divergence of views. Whether this shrinking from controversy was due to his recognition of waning strength or to growing distaste for trials of strength it is impossible to say. Retirement, in some measure, from public duties did not lead him to any decrease of devotion to his tasks. Until about one year before his death he was the first of the office force on hand in the morning, and usually the last to leave at night. As one of his colaborers has said, "His capacity for work was no more remarkable than his devotion to it."

In spite of the increasing dislike for controversy, the Home Mission Secretary found himself necessarily involved in the unhappy contention which arose over New Mexico and Oklahoma. Volumes could be written about this conflict, and in justification of the position taken by the Corresponding Secretary of the Home Mission Society. It was a matter concerning which Doctor Morehouse felt strongly and expressed himself with vigor and force. After years of occupancy by the Home Mission Society and the investment of many thousands of dollars, these fields passed under the control of the Board of Home Missions of the Southern Baptist Convention. To Doctor Morehouse, as to many others, the activity of the Home Board in bringing about this change in alignment seemed like treating the solemn agreements entered into at Fortress Monroe and at Washington as "scraps of paper." Because it is a closed chapter in the history of American Baptists, and because the writer sees nothing to be gained by further discussion, the details of this struggle are passed by in this record of Doctor Morehouse's life.

If Doctor Morehouse's soul was tried by some of the experiences of his last years of service, he was not left

in doubt as to the place that he held in the hearts of Northern Baptists. When the Northern Baptist Convention met in Portland, Ore., in May, 1909, he was completing thirty years of service for the Home Mission Society. The Convention was on tiptoe to do him honor. Resolutions were passed and expressions of appreciation abounded. (Cf. Chapt. XI.) Although nearing his seventy-fifth birthday, he was still hale and vigorous, still thoroughly alive and in touch with the life of his time. The habit of publicly recognizing his services each five years had become fixed, and in 1914, in Boston, Northern Baptists, in Convention assembled, were permitted to make their final, formal expression of love to their most representative living leader. (Cf. Chapt. XI.) At this Convention his appearance on the platform to present the Society's report was greeted with hearty and long-continued applause, and in the election of officers the rules were suspended, and Doctor Morehouse "in recognition of long and distinguished services was unanimously elected Corresponding Secretary by a rising vote."

It was during his last term of service as Corresponding Secretary that he formulated and put into operation a plan for aiding aged and infirm Baptist ministers and missionaries; a plan which had been taking shape in his mind through many years. (Cf. Chapt. VII.)

In 1912 he was selected to deliver the annual sermon before the Northern Baptist Convention. The letter from the Corresponding Secretary of the Convention, Dr. W. C. Bitting, informing Doctor Morehouse of the action of the Executive Committee in choosing him for this service, expresses the esteem in which the aged executive was held by the entire denomination:

It gives me unusual pleasure to inform you, on behalf of the Executive Committee of the Northern Baptist Convention, that

you have been chosen to preach the Convention sermon on Sunday, May 26, during the meeting of the Northern Baptist Convention, at Des Moines, Iowa, May 22-29, 1912.

Also, let me say that the selection has been most heartily approved by the Secretaries of the American Baptist Foreign Mission Society, the American Baptist Publication Society, and the Woman's American Baptist Home Mission Society.

This choice not only expresses the high personal regard in which you are held by the members of our Executive Committee, and the sense of your qualification for the high service to which they have called you, but also indicates in a slight degree their appreciation of the many years of consecrated service which you have rendered to our denominational interests.

We are sure that your profound acquaintance with our denominational affairs in the past, your whole-hearted interest in the present conditions of our denominational life, and your sympathy with the developments which are taking place will enable you to give a message of great and lasting value.

The sermon on the theme "The Making and Mission of a Denomination" amply justified the high anticipations expressed in Doctor Bitting's letter. (Cf. Chapt. VIII.) The veteran Secretary was far from strong, and on the day preceding the time set for the sermon the writer found him in his room at the hotel with heart-action so feeble that it was feared he might be unable to meet the appointment. He then arranged that a friend should "spell" him, if necessary, in the delivery of the sermon, laughingly saying that he would furnish the brains if the friend would provide the wind. The sermon was read, and after proceeding for perhaps fifteen minutes the preacher sat down to rest while his friend took up the reading. In this way, the preacher and his proxy alternating, the sermon was presented.

As the closing days of his long term of service are discussed in another part of this volume, it is only necessary to say here that he maintained unflagging devotion

to his work to the last day of his life. Failing physical powers neither destroyed nor dimmed that fine enthusiasm which had urged him on from his early manhood. For thirty-eight years he brought to one of our great benevolent Societies, and to all the interests of God's earthly kingdom, such ability, singleness of purpose, and sacrificial service as won for him the name of "statesman" and made for him a large and warm place in the hearts of those who love God.

VII

BY-PRODUCTS

THE head of a great corporation says that their profits are derived more largely from by-products than from the specific business for which the company was organized. To attempt the task of selecting the most valuable service performed by Doctor Morehouse, would be a hazardous undertaking; but it is safe to say that some of his most important and far-reaching activities were not called out by his official duties. He will be remembered not only as the Great Secretary, but also for the invaluable contributions which he made to the advancement of the kingdom of God in fields lying contiguous to but outside of the one which commanded his special attention. He was larger than any single interest. Because he was deeply interested in making this world over after the thought of God, he was constantly alert to detect what needed to be done in order to increase Christian efficiency, not only in home missions, but in the whole domain of religious endeavor.

In addition to the educational problems involved in the work of the Home Mission Society, the Secretary was brought face to face with conditions, especially in the West, which compelled serious consideration of the whole question of the relation of Baptists to Christian education. The result of his study and reflection was the formation of the American Baptist Education Society. We can do no better than to listen to his own account of the path that he traveled in reaching conviction and action in this matter:

I suppose my general interest in educational matters was at the bottom of it all. When I was pastor in Michigan I was on the Board of Trustees of Kalamazoo College and of the Baptist Theological Seminary at Chicago. I raised money for Kalamazoo, and was the first one to speak out in the State Convention at Detroit in advocating the discontinuance of the theological school at Kalamazoo and a union of effort at Chicago. This excited great opposition at first, but in a few years it was accomplished. Soon after my removal to Rochester I was chosen a member of the Board of Trustees of Rochester Theological Seminary, and for two years, in connection with my pastorate, was Corresponding Secretary of the N. Y. Baptist Union for Ministerial Education. When I became Secretary of the Home Mission Society in 1879, the educational work of the Society was of special interest to me. In our Western mission fields friends of educational enterprises looked to me as a representative of the Society for help. I instructed our general missionaries to do what they could without seriously interfering with their missionary work to foster hopeful educational enterprises. I had much to do with helping to secure money for Sioux Falls institution. Others likewise appealed to me. When I went to the Pacific coast in 1886, via the U. P. R. R., I met the trustees of a school in North Dakota called Tower University; also I met the trustees of Colfax College, Washington; also conferred with brethren about interests at McMinnville, Oregon; Centralia, Washington; and Oakland College, California; and when at Salt Lake City inquired particularly into the work of the New West Educational Commission. It was painfully evident that there was no guiding, helping hand in our educational work throughout the West; that many things were being unwisely done, and opportunities were slipping from us for lack of proper organization to seize upon them. From 1884 to 1887 I had felt the need of such an organization so strongly that I had frequently declared that if I were not Secretary of the Home Mission Society I would not rest until an Education Society was organized. Finally, in preparing the report of the Executive Board of the Home Mission Society, I introduced a section relating to denominational schools in the West and asked, Is there not need of an organization whose attention shall be given particularly to these affairs—an organization to advise what shall be done, and which shall render

needful assistance in doing it? . . The report was adopted Monday, May 16, 1887. Two or three days after this I said to myself, After all, what will this item in the report amount to unless it is followed up by some sort of action? . . The irresistible conviction and impulse flashed upon me that I must do it—that I must follow up the suggestion in the report by some practicable measures looking toward an organization. . . Accordingly on Tuesday forenoon, May 31, I introduced the resolutions.

These resolutions, calling upon the President of the Home Mission Society, Mr. Samuel Colgate, to appoint a committee of seven to take into consideration the question of a general educational organization for American Baptists, were heartily approved and adopted. The committee named for this important task consisted of Doctors Jesse B. Thomas, Justin A. Smith, Franklin Johnson, and T. T. Eaton, and Messrs. Joshua Levering and J. B. Thresher. These gentlemen met in New York City on the twenty-fourth of February, 1888, and unanimously decided to call a convention to consider and take action concerning the organization of a general education society, to be known as "The American Baptist Education Society"; the convention to be held in the city of Washington on May sixteenth in connection with the Anniversaries. The constituencies of the general Societies, North and South, so far as they might be present at Washington at that time, were to compose the meeting.

Although the Secretary of the Home Mission Society was especially busy at this time with preparations for the approaching annual meeting of the Society, he found time to prepare articles for the denominational papers and to write personal letters in behalf of the cause which he had espoused with such whole-heartedness. That he had familiarized himself with former movements of this kind appears from a letter written by him on March 20, 1888, to Dr. H. L. Wayland, editor of "The National Baptist":

I send you herewith a circular containing call for the Educational Convention in Washington, May 16, and a letter concerning the publication thereof. I wish to add a word in regard to this movement. I regard it as of the very highest importance to our educational interests that something of the sort be done without delay. I have made careful study of the history and work of the old Educational Commission which practically terminated its existence in Philadelphia in 1862. I find that the great drift of opinion was in favor of a permanent organization at that time. Our wisest and best men advocated it. Out of deference to a few timid and doubting ones, and because the proposed constitution was too cumbrous and unsatisfactory, action in regard to a permanent organization was postponed; it being expected that there would be a triennial meeting three years from that date when everything would be thoroughly matured and an organization effected. In looking over the discussions I find your admirable address in advocacy of the organization. Lest you may have forgotten the good things you then said I enclose you herewith a copy of your remarks, sincerely hoping that you will reproduce them in the National Baptist in connection with the call for the meeting.

Rev. F. T. Gates, after a highly successful pastorate with the Central Church, Minneapolis, had just completed a campaign for $50,000 for Pillsbury Academy, and had been asked to accept the principalship of the institution. To him Doctor Morehouse writes:

Are you coming to Washington? I hope so. I want you present at the Education meeting on the sixteenth of May. . . Some of our Eastern people want Western light on the subject. Come if you can and have a voice in the decision of an important matter.

The months of preparation for this Convention made it clear that some of the denominational leaders were not favorable to the proposed organization. At least one of the denominational papers was reluctant to allow the use of its columns for needed publicity. Some of the

officials of the other general Societies were lukewarm. One or two prominent educators were openly opposed. Some of the leading ministers manifested a spirit little short of hostility. As Doctor Morehouse was about to start for Washington he said to the writer:

> I am hopeful but not sanguine about the result. If the decision shall be adverse to such an organization and I go down with it, I want you to write my epitaph: "Here lies the man who advocated the American Baptist Education Society."

When the Convention was called to order in Calvary Church, the great auditorium was filled to overflowing. The gathering was representative of the intelligence and the devotion of American Baptists. Educators, both from the North and from the South, were present in large numbers. Prominent ministers, professional and business men were interested listeners to and participants in the discussions. The program provided for six addresses preceding the business session. Doctor Morehouse was one of the six speakers, discussing the proposed formation of the Society "to furnish a suitable arena for the consideration of facts and questions pertaining to our educational work."

No one present at that Convention will ever forget the gallant and, at times, seemingly hopeless fight which the Secretary of the Home Mission Society made that day. Some of the addresses upon which he had counted most were disappointing. After one address which Doctor Morehouse had hoped would be pivotal, he went to his hotel saying: "I am sick. The day is lost unless I can retrieve it. The strongest address proves to be the weakest in its impression for a new organization." He had given much time and thought to the preparation of his own address, and it made a strong impression upon the

members of the Convention. When the question of organization came up for general discussion, the opposition urged that no new organization was needed; that the Convention was not representative, and therefore should not take such important action; that funds to the amount of at least $100,000 should be in hand before taking any further steps; that more time was needed for consideration.

It is doubtful if Doctor Morehouse ever won a more signal triumph than when, in an extempore speech of seven minutes, he answered these objections. When he took the platform he was greeted with rounds of applause, and at the close of his short address he received an ovation. In spite of strenuous efforts to secure a postponement of action for one year, the Convention voted by an overwhelming majority—188 to 34—to proceed to the organization of the new Society. Even after this decisive action feeling ran so high that some of the friends of the movement urged Doctor Morehouse to consent to lay the whole matter over for one year. This he refused to do. In his notes of this Convention, referring to the effort for postponement made after the vote was taken, he says:

> I was inflexible, declaring that I would not yield to the wishes of a few defeated ones. . . I told them that this was not Antietam over again—a drawn battle, but the thing must be decided now; that the opposing party could not be allowed to shape our course. So we adopted the Constitution and elected officers.

Small wonder that he writes, "I never worked seven days under such high pressure and so incessantly as then."

When the election of a Corresponding Secretary for the new Society came up for consideration, but one name

was suggested, that of Rev. F. T. Gates. In view of the marvelous foresight of Doctor Morehouse, one cannot escape the suspicion that he had this very thing in mind when, on the twenty-seventh of the preceding month, he had written Mr. Gates urging his presence in Washington at this Convention. The friendship between these two men began while Mr. Gates was a student at Rochester, and it was the judgment of Doctor Morehouse, based upon years of intimate acquaintance, that no man could be found better fitted for the position both by experience and by natural ability than Mr. Gates. In this verdict the Executive Committee heartily concurred. The strength of Doctor Morehouse's conviction as to the importance of securing Mr. Gates for this position is revealed by a note found in his diary:

> I fully decided that if he (Mr. Gates) did not accept, I would resign, giving at length my reason for doing so, and leave the Home Mission Society to take the Corresponding Secretaryship of the Education Society, throwing myself upon the denomination. I resolved to dedicate myself to this work rather than to have a halt or a failure, even though it should reduce me to poverty.

Greatly to the satisfaction of Doctor Morehouse and the friends of the Society, Mr. Gates decided to undertake the important work to which he had been called, and soon afterward assumed the leadership in what was to be one of the most significant movements in our denominational history.

In view of the fact that the American Baptist Education Society has had only a nominal existence for many years now, some may feel that the space given to this account of its genesis is out of proportion to its importance. It is true that its direct ministry was confined to a comparatively short period of time. But during this

time, as the channel through which Mr. Rockefeller directed his large gifts for education, it performed a great if not an invaluable service. The high estimate put upon the work of the Society by Mr. Rockefeller is indicated in a letter written by Mr. Gates to Doctor Morehouse under date of December 16, 1902:

Of the value of the American Baptist Education Society to the denomination, and through the denomination to the public, during the fourteen years of its existence, it is not necessary for me to speak; but in Mr. Rockefeller's behalf, and at his request, I take the occasion of your retirement from the Secretaryship to record his grateful acknowledgment of the helpfulness of the Society to himself. Through your influence, and indeed by your direct, personal agency, the Society was organized at Washington in 1888. At that time Mr. Rockefeller was receiving many requests from Baptist institutions, flowing in from various parts of the country, for aid. He was almost wholly unacquainted with the relative needs, merits, opportunities, and resources of Baptist academies and colleges, north and south. He was overwhelmed with business cares. His son, Mr. John D. Rockefeller, Jr., had not completed his education, and was not able to be of service to him. During these years the Society has made appropriations, approved and paid by Mr. Rockefeller, to all or nearly all the Baptist institutions throughout the country, and to some of them several times over. . . The Board of the Education Society and you as its Secretary have not only been the means of familiarizing him with the conditions and needs of our institutions, but also, as representing the denomination at large, the Board has kept him in touch with the prevailing sentiments among Baptists with regard to their own institutions, their merits and requirements. In this way the Society has enabled Mr. Rockefeller to distribute such funds as he thought wise for educational purposes in his own denomination with an assurance and confidence such as, without the aid of the Society, he could never have attained. Indeed, without its aid, he very probably would not have ventured so largely into the field of educational benefactions. Mr. Rockefeller desires to acknowledge not only the faithfulness and disinterestedness of the service which you and the members of the Board have

rendered, but to bear tribute to the very great wisdom which has uniformly marked the recommendations of the Board.

Not only did the Society do much to stimulate denominational interest in education—something greatly needed—and act as almoner for Mr. Rockefeller in his gifts to educational enterprises, but it had to do, both directly and indirectly, with the founding of the greatest educational institution under Baptist auspices—the University of Chicago. While the story of this institution has been told with irresistible charm by Dr. T. W. Goodspeed, in which full credit is given to Doctor Morehouse for the part which he had in making this school possible, it seems proper that the part which Doctor Morehouse played in bringing into existence this great University, should find record in this story of his life, even at the expense of some repetition.

When Mr. Gates assumed the duties of his office as Corresponding Secretary of the Society, three distinct educational projects were being urged upon the attention of the denomination. The old Chicago University had closed its doors. Baptists of the Middle West were anxiously seeking some relief from the educational disaster which had overtaken them. The wisest among them felt that every interest of the denomination demanded the re-establishment of the old institution or the establishment of a new one. Dr. Augustus H. Strong, President of Rochester Theological Seminary, urged the importance of an institution for purely postgraduate work, to be established in the city of New York with an investment of at least twenty millions of dollars. Doctor Welling, of Columbian University, Washington, held the profound conviction that the nation's capital was the strategic place for a great Baptist university. Very naturally, the friends of these three projects sought the endorsement

and aid of the Education Society. It was hoped that Mr. Rockefeller would give largely toward the establishment of some educational institution, and his growing confidence in and use of the Education Society made it probable that he would be influenced, not a little, by the Secretary and Board of the new organization.

During this time of flux and discussion, the Secretary of the Education Society busied himself in making a careful study of the educational situation, bringing to his investigations that penetration and power of analysis which had characterized him as student and pastor. The results of his study were given to the public in a remarkable address before the Baptist ministers of Chicago, in October, 1888. In this address he fully committed himself to Chicago as the place where Baptists should center their efforts for the creation of a university. In the following December he secured from the Board of the Education Society the adoption of the following resolutions:

Resolved, That the establishment of a thoroughly equipped institution of learning in Chicago is an immediate and imperative denominational necessity.

Resolved, That we rejoice in the powerful sentiment favorable to such an institution that prevails not only in Chicago and the West, but also throughout the denomination at large.

Resolved, That we invite brethren of means to unite in the endeavor to found such an institution, and pledge the hearty cooperation of this Board; and that the Secretary of the Society be directed to use every means in his power to originate and encourage such a movement.

That Doctor Morehouse was in perfect sympathy with this action is seen from a letter written to Mr. Gates on October 19, 1888, "I hope that a good Providence will open the way for the establishment of the institution in Chicago." While fully recognizing the strength of the

arguments advanced by those who favored New York City as the location for the university, he wrote Doctor Strong in April, 1889, "A first-class college at Chicago is beyond any question in my own mind the first and essential thing in the development of our educational work in the West."

The Provisional Committee in Chicago handed over the direction of the campaign to the Board of the Education Society, and Mr. Gates threw himself, with all his extraordinary ability, into the stupendous task of realizing the vision which he and his fellow prophets had seen. With him was associated Dr. T. W. Goodspeed, whose long and intimate acquaintance with Baptist educational interests in the Mississippi valley, wide experience, and exceptional administrative ability made his services of immeasurable value. This is not the place in which to give, in detail, the history of the long and arduous struggle carried on by Mr. Gates and Doctor Goodspeed which eventuated in the University of Chicago. Doctor Goodspeed's admirable history of that institution has made it unnecessary for the writer of this biography to do more than call attention to the complete story as written by one who possessed unsurpassed qualifications for his task. While Doctor Morehouse had little or no direct part in the campaign to raise $400,000 with which to meet Mr. Rockefeller's conditional offer of $600,000, he was the constant and trusted adviser of the two men who carried this important undertaking to a successful termination.

Hardly less important than the raising of the $1,000,000, was the selection of the President of the institution. From the first, those most interested in the enterprise had felt that one man was preeminently qualified for this difficult but immensely important position—Dr. William

Rainey Harper. Yale University, of whose faculty he was a member, put forth the utmost efforts to retain him. Just when it was thought that the solicitations of the friends of the new institution had prevailed, and that Doctor Harper would certainly accept the presidency of the University of Chicago, criticism of his theological teachings was heard from influential quarters within the Baptist body. Almost morbidly sensitive, Doctor Harper drew back and refused to consider the place until he had made a frank statement of his views and had received the endorsement of the denomination. At this juncture Doctor Morehouse, who had constantly urged Doctor Harper to accept, wrote a letter representing not only his personal views but those of Mr. Rockefeller, with whom he had been in consultation. As this communication, addressed to Doctor Harper, seems to have had much to do with bringing the latter to a favorable decision, it is reproduced here in full:

New York, February 2, 1891.

Dear Doctor Harper: Mr. Rockefeller has shown me your letter of January 8 touching your acceptance of the presidency of the University of Chicago. While I am in no sense authorized to represent Mr. Rockefeller, at the same time you may implicitly rely upon the following statements as embodying substantially his conclusions as well as my own in this matter:

1. In view of the antecedent understanding between Mr. Rockefeller and yourself, your reading of his letter (promising a million dollars) to the Board of Trustees of the University was, in effect, your ratifying act in the acceptance of the presidency. As that bound him, so it bound you. It would not now be considered fair and honorable for you to recede, even on the score of apprehended difficulties or embarrassments, while he should be held to the performance of his costly pledge. This is the plain business view of the case, the view which the keen business men of Chicago and elsewhere will surely take should

all the facts become known. I have no doubt you view this in the same light.

2. After matters have gone so far, and after so long a time, the introduction of new conditions as prerequisite to your formal acceptance of the presidency is not regarded with favor and, if pressed, would undoubtedly result in serious impairment of the present cordial relations between Mr. Rockefeller on the one hand and yourself and the University on the other.

3. Mr. Rockefeller has neither the time nor the inclination to decide mooted theological questions and to assume the responsibility of saying what you should teach—especially when that responsibility rests elsewhere. And as to the proposed conference with others and yourself on this subject, he prefers to abide by the decision of the brethren with whom you have fully conferred in Chicago, and who, while recognizing divergence of views, regard you, in essentials, as in accord with them. The brethren named by you would be reluctant practically to sit in judgment upon the candor or the competency of those with whom you have already conferred.

4. You inquire whether it would be wise, in case you should not have the privilege of teaching your views, to accept the presidency. This, of course, is a hypothetical case which was not a factor in the original compact as ratified by you, and hence ought not to be expressed. It certainly would be unwise, after all that has been done, after all the expectations that have been raised, after the great momentum that has been obtained, to plunge the enterprise into confusion, to arrest progress, to destroy the bright hopes of the hour, by declining to give in your final acceptance until somebody should determine what would be best in such a case. This may be left to the logic of events. The wisdom of introducing new complications at this critical stage in the enterprise will be questioned by your best friends. It would seem wiser for you, if necessary, to forego the exercise of some right in the way of dogmatic teaching of views somewhat divergent from those commonly accepted, than to insist upon it at any cost and, in case it were not granted, involve the enterprise in unspeakable embarrassment by your withdrawal. The responsibility of acceptance, even in view of the suggested possibilities of the case, may be left in the hands of Him whose grace and guidance we all seek. The private committal has been made, and the chief patron of the enter-

prise is not prepared to give his consent to a reopening of the question or a reversal of the decision.

Most truly yours,

H. L. Morehouse.

Writing of this letter Doctor Goodspeed says:

The letter of Doctor Morehouse cleared the air. Agreeing fully with the advice of the Chicago men it finally convinced Doctor Harper. It lifted him out of his morbidness. No more evidence of it appeared. He no longer delayed taking the preliminary steps toward the acceptance of the presidency.

For ten years after Mr. Gates left the service of the Education Society, Doctor Morehouse filled the office of Corresponding Secretary of that Society with little or no remuneration. It was a labor of love. The formation of the General Education Board and Mr. Rockefeller's use of it as the medium of his educational benefactions, left the Baptist Society with little to administer. While this Board still exists as a legal entity, its functions have been taken over by the Board of Education of the Northern Baptist Convention.

Now that the University of Chicago has come to a foremost place among the educational institutions of the country and of the world, we sometimes hear it said that this man or that initiated the movement out of which it grew. It is safe to say that not one of the men who were most largely influential in bringing this University into being ever lays claim to the honor of begetting it. Four names are imperishably associated with the formation of this honored school: John D. Rockefeller, William R. Harper, F. T. Gates, and T. W. Goodspeed. With them, in the grateful recognition of all lovers of learning, will be linked the name of Henry L. Morehouse as that

of one who stirred the Baptist denomination to new interest in Christian education and, by creating the American Baptist Education Society, prepared the way for such an undertaking as that which produced the University of Chicago.

No one ever questioned Doctor Morehouse's loyalty to the Baptist denomination. He was not narrow or bigoted, and delighted to work with his fellow Christians whatever name they might bear; but the members of his own "household of faith" were especially dear to him. If circumstances sometimes involved him in discussion with his Baptist brethren of the South as to territorial lines, he never lost sight of the larger denominational interests common to all sections. Although burdened with official duties, he took time to reflect upon the divisions which separate American Baptists into distinct groups, and found himself longing for a closer relationship between these bodies. Out of this thoughtful interest the General Convention of Baptists of North America was born. As no other man, living or dead, had as much to do with the formation of this Convention as did the Corresponding Secretary of the American Baptist Home Mission Society, it is fitting that he should tell the story of its genesis:

> The fulness of the time had come for this organization. Long had many been feeling their way toward such a consummation. There were strong yearnings for a closer, more comprehensive fellowship. Many had been the converging influences in this direction. The asperities of the war had died out. Each section recognized the valor and the sincerity of the other. The Cuban war brought former antagonists together under the old banner of the Stars and Stripes, giving it new luster of humanity and glory. The death of the beloved President McKinley tenderly bound the hearts of the whole nation that wept together over a common sorrow.

Many religious influences had been operative to this end. Southern preachers and people in Northern churches, and Northern preachers and people in Southern churches, had come into fraternal relations and established numerous centers of fellowship that led to larger cravings. Northern Baptist newspapers circulated in the South and Southern papers in the North. Representatives of the American Baptist Home Mission Society and of the American Baptist Publication Society, in their forty years' work at the South since the war, had enjoyed fellowship of service with many leading Southern Baptists. The American Baptist Education Society, organized in 1888, representing the whole country, meeting alternately at the North and at the South, and aiding liberally many institutions of learning in both sections for fifteen years, contributed much to the spirit of unification; as did also the Baptist Young People's Union of America, organized in 1890, and the Baptist Congress organized in 1882, whose meetings likewise were held in the North and in the South. Plans of cooperation between Northern and Southern Baptists in home missions, like those growing out of the Fortress Monroe Conference of 1895, and later, in Indian and Oklahoma Territories, showed the beauty and benefit of union in service for Christ. The first pronounced note for unification, sounded by Missouri Baptists about five years ago, though no definite steps were taken to accomplish it, had a considerable effect in preparing the way for it in that quarter at least. Then came the gropings of Northern Baptists for unification of their organized activities, or for a closer fraternal relationship among them, and a desire for general meetings such as were held for several years, to consider matters of denominational interest. The meeting of the World's Baptist Congress, and the difficulties encountered in having Baptists of the North and of the South, respectively, properly and equitably represented therein, accentuated the desirability of some general organization of American Baptists. These, and other things that might be mentioned, may be regarded as preparatory processes of the Spirit of God for the fraternal reunion of the Baptists of the North and of the South after their sad separation for sixty years; with the yet larger fraternity of the Baptists of Canada, Mexico, Cuba, and Porto Rico.

While pondering over these things the Corresponding Secretary of the American Baptist Home Mission Society saw the most

exceptional opportunity for a general meeting of American Baptists at St. Louis, Missouri, in May, 1905, between the meetings of the Northern Baptist Anniversaries there and those of the Southern Baptist Convention at Kansas City the week before, in a State neither Northern nor Southern, but common territory, whose offerings go to Baptist missions of both sections and where Baptists were known to be favorable to unification. Never can he forget the profound impression borne in upon his soul that the hour for action had come, nor how he shrank from taking the initiative, on account of the responsibilities and labor, and even the risk of failure involved in the attempt. And yet he could not be disobedient to the heavenly vision. The approval of two or three esteemed brethren to whom he disclosed his purpose was another favorable indication; which became more pronounced when the Executive Board of the Society at its meeting in November, 1904, unanimously adopted the resolution presented for a Conference in January to consider the advisability of a meeting in May, at St. Louis, for the organization of a General Convention. The emphatic and unanimous decision of that Conference, composed of representatives from our great missionary organizations, and others from the North and the South prominent in denominational affairs, with commendations from scores of others who could not attend, from all parts of the country, was properly regarded as a clear call for such an organization. Corroboration of this was found in the favorable reception of the project by the denominational papers generally. As was to be expected, a few doubted, some were suspicious and some objections were urged but the grand chorus was for an expression of our essential harmony and unity in one general convention.

About two and a half months elapsed between the call for the Conference and its meeting; and about three and a half months between the Conference and the meeting at St. Louis. During the latter period the Corresponding Secretary was encouraged by the attitude of many influential brethren whom he met in a Southern trip to several schools for the colored people; while the Committee of Nine appointed by the Conference were cheered by the cordial acceptance of their invitation to eminent men of both sections, to address the meeting at St. Louis. As the decisive hour drew near, special interest was taken in the temper and attitude toward the matter of the Southern Baptist

Convention, at its session in Kansas City. The selection by that body for its president of a favorite son of Missouri, who had already accepted the invitation of the Committee of Nine to be the temporary presiding officer of the meeting at St. Louis and was known to be in favor of it, had great weight with the Convention, which unanimously adopted a resolution expressive of its sympathy with the movement and appointing its officers to represent it in the St. Louis meeting. It was evident indeed that the fulness of the time had come for a fraternal reunion, and that the new organization was a foregone conclusion.

If, after this, there was any doubt, it was dispelled on that first night when about three thousand people, including several hundred from the Convention at Kansas City, met in two great assemblages in adjacent houses of worship, caught the inspiration and the keynote of fellowship, responded enthusiastically to every statement of our essential unity, and sang "Blest be the tie that binds" as it was never before sung by American Baptists. The same high tide of feeling ran through the two important sessions of the following day, when not a discordant note nor a word in opposition to the proposed organization was heard. The unanimity and heartiness with which the organization was effected, all things considered, was truly wonderful. Everybody was glad for the privilege of participating in it. The occasion was historic. The good tidings of what had been accomplished produced great rejoicing through the denomination, a confirmation of the timeliness of the action. The feeling of many was expressed by a distinguished brother who had borne arms under the Confederacy: "I was afraid I would die without seeing this."

Surely, we cannot consider the genesis of the General Baptist Convention of Baptists of North America without coming to the conclusion that the way for it was providentially prepared, that it meets a deep longing in the hearts of American Baptists; that it was not an artificial contrivance imposed upon the denomination, but was indeed born of God.

As to its future: we need not greatly concern ourselves about that. If it is of God, he will also clearly indicate in due time its mission not only in his kingdom on this continent, but for the world. It will surely find a large field of service for him whom it recognizes as its Creator and its Guide.

Not all the hopes for this organization which filled the heart of its originator have, as yet, been realized. It has been found difficult to secure a representative attendance at the triennial meetings, especially in those years when the meeting-places of the Northern Convention and of the Southern Convention have been widely separated. For some years past no meeting has been attempted. And yet, no one familiar with the facts will doubt that this continental organization of Baptists, so loosely bound together, has performed a useful function. It has helped Baptists of different sections to think about each other in terms of fellowship and brotherhood; something much needed. It has promoted acquaintance and personal friendships and thus helped to grow mutual confidence. Just now there is a prospect that, in the not distant future, it may serve American Baptists in practical ways, as furnishing a forum for the discussion of questions which vitally concern us. Whatever the General Convention has done or has not done, it furnishes us with an invaluable revelation of the spirit of Henry L. Morehouse.

Doctor Morehouse extended constant hospitality to kind thoughts. As far as possible he translated the thoughts into kind deeds. No man could have gained the warm love of so many people without being something more than an efficient machine for the accomplishment of important tasks. The great administrative ability of Doctor Morehouse may explain our admiration for him, but it leaves our affection unaccounted for. How many young men he encouraged and advised! How many despairing churches he heartened! How many perplexed pastors and missionaries he helped over hard places! He was never so overburdened that he could not

find room on his shoulders for a part of his brother's load.

Being the man he was, he could not fail to be touched with the hard lot of some of the aged ministers of Christ. As early as 1882, speaking in behalf of a proposed home for aged ministers and those dependent upon them, he declared, "Blessings from on high will rest upon the denomination that makes suitable provision for the disabled servants of Christ." Some years before the movement to provide for our aged brethren and their families took definite form, Doctor Morehouse secured the appointment of a committee to consider and report upon a plan for aiding aged ministers who were without means, but nothing definite was accomplished at that time. It was not until 1911 that the Ministers and Missionaries Benefit Board was established under the auspices of the Northern Baptist Convention. The "Man from Pennsylvania" had offered $50,000 on condition that the denomination raise $200,000 additional by the twenty-fifth of the following December. Doctor Morehouse was not only the originator of the undertaking, but furnished much of the driving-power which brought this campaign to a successful issue. On the seventh of December only about one half of the needed amount had been raised. Some of the warmest friends of the enterprise were well-nigh discouraged. Doctor Morehouse was "cast down but not destroyed." On that date he addressed a communication to the Board of the Ministers and Missionaries Benefit Fund containing the following proposition, remarkable for practical expression of the spirit of courageous devotion in the emergency:

So critical is the situation that I am constrained to devote the major part of all that I possess to the attainment of this object. Accordingly I make the following proposition to the Board

and through it to those who are far more able than myself to make such an offering, namely:

I will pledge ten thousand dollars ($10,000) or so much thereof as may be necessary, if others in large measure will unite with me in underwriting this last $100,000, upon the understanding that if less than $100,000 shall be needed, our payments shall be proportionately less. It is also understood that these pledges may be paid in four semiannual instalments, beginning with January, 1912.

That the response of the denomination made this sacrifice on his part unnecessary, detracts not at all from the sacrificial spirit displayed by Doctor Morehouse. That the denomination would be everlastingly disgraced were it to allow Doctor Morehouse to impoverish himself on their behalf was felt by at least one man, for the following letter was sent to the Secretary on the last day of the campaign:

Dear Doctor Morehouse: Replying to your letter of January 24, I am instructed by Mr. Rockefeller's Committee to say that, in Mr. Rockefeller's behalf, they will crave the privilege of having you as their guest in this matter of underwriting and assuming the part of the bill which would fall to you. This is one of the few pleasures which Mr. Rockefeller's fortune admits of his enjoying, and we trust that you will not deprive him of this privilege. Whatever, therefore, falls to you and him under the guarantee, he begs the privilege to assume.

Very truly yours,

(Signed) F. T. Gates.

A little of the rejoicing at the rooms when it was found that the $250,000 mark had been passed, may be gathered from Doctor Morehouse's own description of the closing day of the campaign:

Expectation was on tiptoe. Solicitude lurked in the rear. Shortly after eight o'clock on the morning of December 25

Secretary Morehouse entered the Home Mission rooms facing Madison Square. Quickly there followed a herald of Santa Claus, in the person of a messenger-boy with more than sixty telegrams from far and near. Soon thereafter came another herald in the person of a postman with about one hundred and seventy letters. Rip! Rip! Rip! went the letter-openers through the envelopes. Soon after nine o'clock Secretary Tomlinson enters, followed by one of the clerical force at the rooms. Ting-a-ling-ling! Hello! The pastor of a prominent Brooklyn church announces that the offering from his people is nearly $6,000. He gets the title "Captain of Industry."

More lettergrams and telegrams, by twos, threes, and fives. More telephone calls and pledges from pastors in and around New York. A second mail with about thirty more letters. Messenger-boys coming and going, broadly smiling over their harvest of commissions on the delivery of messages. Stacks of telegrams! Stacks of letters! Yes, and stacks of pledges. In comes Rev. J. Madison Hare, of New Jersey, who rendered yeoman service in the campaign and now lends a hand in arranging documents. Doctor Barnes arrives from a western trip about eleven o'clock. On goes the swelling stream until noon, by which time about $30,000 additional in pledges had been reported. Ting-a-ling-ling! Mrs. Tomlinson phones from Elizabeth that a raft of letters is there with several thousand dollars in pledges. This is indeed a "whirlwind" close of the ninety days' campaign.

The noon hour was an eventful one. On Saturday the twenty-third, Secretary Morehouse received a special letter from 26 Broadway, in which was enclosed another in a sealed envelope marked "Not to be opened until twelve o'clock on Christmas Day." There was something mysterious about this. Curiosity was keen. Just as the big bells high up in the Metropolitan tower boomed out the hour of twelve the letter was taken from the safe and read, and then there was another "boom" in the form of a pledge of $40,000 or so much thereof as might be needed to make up any lack in securing the $200,000 required. Footings of the receipts showed that this pledge clinched the $200,000 with something to spare. . . Such a "Merry Christmas" as this the Baptist denomination has never before enjoyed. Touching instances of devotion were numerous. Surely the denomination will be more self-respecting and will find spiritual

blessing in thus laying upon the altar of Jesus Christ this gift of $250,000 on Christmas Day.

Since that time this fund has been increased to about one million dollars, and it will continue to grow and to bless through all the years to come. To have had the vision to see and the devotion to realize this noble foundation is enough to give one a warm and secure place in the hearts of his brethren. It was only a "by-product" of the life of Doctor Morehouse.

VIII

PREACHER AND POET

AT least one admirer of Doctor Morehouse, if he is consistent, will skip this chapter, for he has warned the writer that no one reads sermons, however excellent they may be. Although his contention is more or less justified, it has seemed best to include in this volume samples of Doctor Morehouse's platform work and of his verse. He was a preacher of power, and his public addresses went far toward winning for him the large place which he held in our denominational life. He is known as the Christian Statesman not alone for his skill in administration, but also because of his ability to present his cause with telling effect. Those who may turn to this volume with the expectation of finding something like an adequate interpretation of the man and his work would be disappointed, if not resentful, were they to find no specimen of his sermonic work and no example of his public addresses. Nowhere did Doctor Morehouse reveal more clearly his remarkable fund of information and his power for straight thinking than when before an audience.

Doctor Morehouse excelled as a public speaker. His power on the platform seems the more remarkable when one notes his economy in the use of illustration. It would have been impossible for him to offer his hearers a mere collection of stories strung on a thin line of comment.

As one attempts to analyze his power over an audience the absolute sincerity of the man is the first quality to

attract attention. He was honest and his hearers felt it. He believed what he said and said what he believed. He played no tricks either with the audience or with himself. Those who listened to him had a most comfortable sense of security from being deceived by specious reasoning or rhetorical camouflage.

But many an honest speaker is deadly dull. Added to Doctor Morehouse's sincerity was an unusual ability to go to the heart of a subject; to crack it open and make clear its component parts. Just how much of this ability was natural and how much was due to his training under Doctor Anderson and Doctor Robinson we may not determine; but whatever the explanation, lucidity and penetration characterized his public utterances to an unusual degree. He was wont to treat his subject in a series of propositions, set forth clearly and supported by cogent argument. His innate love of order revealed itself in his addresses. Some public speakers seem to have no difficulty in gaining their own consent to beginning anywhere and proceeding in any direction. Such a method would have been impossible for Doctor Morehouse. He began at the beginning and moved forward, not sideways like a crab or backward like a cuttlefish.

His unusual ability to collect and retain useful facts made his mind a great arsenal stored with just the ammunition which he needed. He sometimes spoke offhand, and with telling effect; but it was not without preparation. It is said that when Henry Ward Beecher was congratulated upon a striking extemporaneous address which he had made, he replied, "Extempore! I have been preparing for that address for twenty-five years." Doctor Morehouse, especially in the later years of his life, simply tapped the reservoir which he had been

patiently filling through decades of observation and study.

His sermons and addresses were much more than presentations of propositions logically related. Ever and again a sentence would be pronounced that cracked like a whip. Not often, but occasionally, a humorous remark lighted up the discourse, for his sense of humor was keen and constant. In it all there was the strong and compelling personality. Physical vigor, intellectual acumen, transparent honesty, moral earnestness, and felicitous phrasing all joined to make him a persuasive and convincing speaker.

The address selected, while not the greatest that he ever delivered, is thoroughly representative. It deals with the interest which commanded his special devotion for the greater part of his active life, and reveals those qualities of thought and expression which made him so effective as a public speaker.

What Home Missions Have Done for America

An Address before the Long Island Baptist Association

We celebrate a double centennial: the beginning in England of the new experiment of foreign missions; the beginning in America of the new experiment of separation of Church and State. In both Baptists were pioneers. Men of mighty faith assailed the strongholds of paganism. Men of moral nerve, with sturdy strokes, forged and fashioned the civil instrument of religious liberty, which is the crowning feature of our goodly Ship of State. Others aided and fell into line, but the glory of this God-given leadership belongs to our Baptist ancestry. Nor should it be forgotten that Roger Williams was the pioneer missionary to the North American Indians, fifteen years before Eliot, and one hundred and sixty before Carey went to India. We do not boast; we are thankful that God so honored us.

The simultaneousness of these events was significant. As God sent Carey forth from the old to the older world, he spake

light and liberty to the new world, for the development of needed forces and resources in the next century.

Prior to 1792, Baptists in America had been a feeble folk, a poor, despised, persecuted sect, numbering then 65,000, of whom about one-third were in New England and New York, and one-third in Virginia. From 1792 American Baptists began to hold up their heads, and new hope filled their hearts. A fair field and no favors was what they asked and what they got.

DEVELOPMENT OF THE MISSIONARY SPIRIT

With the subsidence of the tumultuous passions of the Revolution, with the firm establishment of a general government, with the opening and expansion of the territory of the United States, they dimly saw the glories of this time, and applied themselves with missionary zeal to give the gospel to the pioneer settlements in the Far West of Central New York and the adjacent regions. Even before this the missionary spirit had expressed itself, but in the next ten years it had assumed organized activity that was the germ of our larger organizations of later years. While home mission work was the immediate thing, foreign missions were a contemplated possibility, as is clearly shown by the avowed object of one of these early societies. Home missions gave us the first missionary magazine, which greatly stimulated Christian benevolence during the first decade of this century. For at least twenty-five years before God in his wonderful way summoned American Baptists to the foreign mission enterprise the missionary spirit had been burning brightly here. There had been developed the sense of duty to the destitute and to the North American Indians, so that there was a quick response to the bugle-call from India's shores. The foreign mission bud was grafted on good home mission stock, and the fruit of both has abounded to the glory of God.

THE THEME

I have been asked to speak on what home missions have done for America during these hundred years. I need an hour; I have but thirty minutes. The arrangement to-night is a kind of missionary sandwich—liberal slices of foreign mission brown bread from Boston and from the well-heated Presbyterian oven, with a little piece of home mission tongue between. I shall not wonder

if what I say is utterly lost to sight amid these smothering surroundings of eloquence from our honored brethren, nevertheless it must be said.

HOME MISSIONARY HEROES

1. And I want to say this first: That home missions have given to America Christian heroes, whose unselfish services have never been duly recognized. The romance of home missions is yet to be written. Did you ever hear of William Fristoe, who, more than a hundred years ago, said, "Neither winter's frost nor summer's heat is to be dreaded; the frown of men and the rage of devils must be borne, when the object is winning a bride for, and the espousing of souls to, Christ"? Did you ever hear of Ashbel Hosmer, the pioneer of Central New York, "traveling night and day, in heat and cold, sun and rain, through dismal fields and unbeaten roads"? Of others farther West, who, in their mission to the perishing, swam swollen streams, slept in camps and cabins or on mother earth? Did you ever hear of Loomis, in Michigan, sixty years ago, who traveled, mostly on foot, forty-five hundred miles, and preached nearly three hundred sermons to the new settlers in one year? Are you familiar with the story of John M. Peck and his twelve-hundred mile drive in a small one-horse wagon from Connecticut to the Mississippi, with his wife and three little children, often through long stretches of wilderness, and how, after his consuming labors at the age of forty-eight, he wrote himself down "an old man"? Do you know of Fisher and Johnson and their overland journey of twenty-five hundred miles to Oregon, consuming seven and a half months, during which they and their families rarely laid off their clothes at night, sleeping in tents on the ground, until worn down with fatigue and care, "all," as Fisher said, "for the cause of Christ in Oregon"? Or, of Freeman, who first planted our standard sixty years ago at Fort Dearborn, with its motley company of soldiers, and settlers, and Indians, where this week is dedicated the grandest group of buildings that a World's Fair has ever known—Freeman who fell, in his prime, of overwork, saying, "I die at my post and in my Master's work"? Have you known of these, and of Posey, and McCoy, and Jones among the Indians? Of the brave souls also, who, enduring the cross of social ostracism, and despising the shame with which they were regarded, went

down into the degradation of the emancipated of the South, laying life and love and all their powers upon the altar to lift the lowly to the plane of Christian manhood and womanhood? Have you known of these—these who rank with the Christian heroes and heroines on foreign fields; these who quietly and unheralded went to their work, lost from public gaze, rarely the subjects of human praise, faithful unto death,

> The noiseless band of heavenly soldiery,
> From out the armory of God equipped?

And do you know of those to-day on western fields, with meager salaries, refusing larger offers elsewhere, whose wives can have no help in household affairs, to whom boxes of misfit garments from the East are welcome—oh, that they could be properly paid and live comfortably and dress decently, and this old-clothes business for the ministers of the Lord Jesus Christ could be forever and utterly abolished!

Never let us forget these home mission heroes who went forth weeping, bearing precious seed for the rich harvests we reap; whose godly influence was an inspiration to the righteous, a rebuke to impiety, a restraint upon evil; who were the living shuttles in the rattling loom of frontier life, all along the advancing borders of civilization, introducing into the forming texture of society and of the state the strong white linen cords of gospel righteousness, according to the heavenly pattern in the word of God; men who changed the riotous gambling communities of forty-niners into abodes of peace and piety; who routed from North Dakota the Louisiana Lottery; who mightily helped to undermine Mormonism, and who have made the western wilderness to "bud and blossom as the rose." In these days of jubilation let honor be given to these unostentatious heroes of the Cross, who turned many to righteousness, and who shine in the celestial constellations as the stars for ever and ever.

OUR HOMOGENEOUSNESS

2. Again, home missions have done much to give us national and denominational homogeneousness. Jonathan Going, the first Corresponding Secretary of the Home Mission Society, visiting Ohio in 1831, wrote this of a new town, "The population seems

to be a sprout just cut from Babel." What would he think could he visit these great cities where one hundred languages are spoken, and this heterogeneous, conglomerate population, unlike anything elsewhere or ever before known under the sun? Our public schools, our laws, our civil institutions, have a unifying power; but the mighty, moral, cementing influence which causes real coherence must be the gospel of our Lord Jesus Christ.

Our denominational unity and uniformity from ocean to ocean is very striking. Missionaries went into new towns, where there were representatives of a dozen States, each with his own notions about church matters, and by patient toil harmonized the diverse elements, combated and conquered the antimission, antitemperance, and anti-Sunday School notions that had found foothold, brought the people into line with the benevolent activities of the denomination, until to-day we have a marshaled host of nearly a million in the North and West, constituents of our great missionary organizations, one in faith, in practice, in sympathy, in fraternal regard. Our religious newspapers have been potent agencies also. In new settlements, however, as indeed in some older communities, not more than one church-member in ten takes such a paper. The minister, moving among the people continually, molds their opinions and directs their activities. When we consider the thousands of good, cultured men that the home mission societies of all denominations have sent into the West the past fifty or seventy years, it may be seen how much they have had to do with that religious homogeneousness which is so striking a characteristic of this country.

And so of national homogeneousness. The church and school and civilization of New England and New York were reproduced in many a Western State. The missionary became the leader of the moral and intellectual elements in the new communities. He gathered and led the forces in temperance and in moral reforms. Out of chaos came order; seed of the East bearing fruit after its kind in the West.

But now and henceforth, what? With the incoming of millions from Europe—millions who have little in common with us, who establish their Italian colonies, their Russian colonies, who perpetuate here the language, the customs, and the irreligion of the Old World—what are we coming to? But two other cities in the world have a larger German population than New York. Buffalo has forty thousand Poles. But one city in the

world has more Bohemians than Chicago. The foreign element is overshadowing in several Western States. New England of to-day is not the New England of our fathers. Barely half of her people are descendants of the native stock. With the French Canadian irruption she is more and more in the grip of Rome—Rome which poses before America to-day as an angel of sweetness and light, which thrusts itself into the forefront of our great celebration to popularize itself here; whose words are smoother than butter while the old evil is in its heart. New England has become a great foreign mission field at home.

So it happens that there are irritations and conflicts of nationalities, of systems, of parochial schools versus public schools, of Sabbath holidays versus Sabbath holy days, with no bright outlook, as things are tending to-day. The great need is that this mass shall be permeated by the Christian American idea; shall be emancipated from the tyranny of priestly authority; shall imbibe the truths of the gospel, and so in the best and only true sense become assimilated with us. To save the souls of these misguided millions, and to bring these heterogeneous elements into harmonious unity, is the aim of the Home Mission Society, with its more than two hundred missionaries among the foreign populations, and more than one thousand throughout the land.

SPIRITUAL RESULTS

3. And now as to direct spiritual results: What has been done? Scattered members of Eastern churches gathered and organized into effective churches in the West; wanderers reclaimed; religious influences thrown about thousands in their new and strange surroundings; sinners converted in mining-camps, on ranches, in hut and hamlet, in town and populous city, until the Society's missionaries in sixty years have reported 121,000 persons baptized and others gathered in, to the aggregate number of 250,000. Through our Church Edifice Fund about 1,300 chapels have been built in recent years, where thousands of children have been taught the way of life. In several Western States and Territories nearly every church has had the fostering care of the Society—churches that are now strong organizations. Thus the strength that has gone from our Eastern churches has been conserved to a large extent in the West. We save there what here we gained and gave. Otherwise, as a denomination,

we would be chargeable with the folly of one who earneth wages and putteth it into a bag with holes.

Behold a consecrated company of 16,000 German Baptists, with their efficient missionary, educational, and publication societies, scattering the truth among their countrymen; about 18,000 Scandinavian Baptists, with their singular fervor and simplicity of spirit; numerous converts from the French and other nationalities; see our Chinese converts consistent and earnest in the heart of Chinatown in San Francisco and elsewhere; and look into the astonishing attendance of two hundred to three hundred Chinese at our Sunday night services in Chinatown in New York City; behold the power of Mormonism broken and many reclaimed from their error; see thousands of Indians in our Baptist churches in Indian and Oklahoma Territories. Behold there a miracle of grace, as a Delaware preacher buries in baptism the converted murderer of the preacher's own brother, whose two sons at the same time surrender their souls to Christ, and are at peace with the murderer whose life they had vowed to take! Behold, the gospel gleams of a better day for Mexico! And the most wonderful of all, see how mightily the Word of God has prevailed among the colored people of the South in the increase of our members among them—from 400,000 in 1865 to 1,250,000 in 1892, an increase unprecedented in any mission field on earth—850,000 in twenty-seven years. The Society's schools, where five or six thousand pupils are enrolled, have been great centers of religious life and influence; have sent forth thousands of trained Christian teachers and preachers, who have changed and are changing for good the eight millions of that peculiar people whom the providence of God gave so largely into our keeping as a denomination, and for whose more perfect training in Christian truth, life, and activity, we are still responsible. Among them we find, what we ought soon to find in our older foreign mission fields, the prosecution of Christian enterprises by the people themselves, support of their own preachers, building their own church edifices, actively engaged in educational work, and taking an interest in giving the gospel to others.

New Wells for the World's Needs

4. One thing more may be noticed: Home missions have raised up a large and influential constituency for our foreign mission

enterprises. Our great work of seventy-seven years in foreign missions has been made possible to no small extent by the great fundamental work of the last hundred years in home missions. We have had to sow at the same time, with both hands, on the right and on the left, at home and abroad, for our children and for the stranger. Every demand for new effort abroad has been matched by demands for new effort at home. Great opportunities there, great opportunities here. Pressure from the old East, pressure from the new West, from the new South, from everywhere. What marvelous developments here! The stress upon us in home missions has been amazing. But our work has been richly rewarded. Many missionaries and generous offerings have gone from regions where, eight years, even fifty years ago, we were unknown. A million for foreign missions this centennial year would be an impossibility but for the home mission work of the century. And as more shall be needed, more work of the same sort must be done here. When the water supply of Brooklyn was short, what did we do? Out on Long Island we sank new wells, put in more steam-pumps to draw and drive the living water into the great reservoirs for the growing city's needs. Every new church organized in the West is a new well opened, and every missionary supported draws from the well to help supply the world's thirst. Swedish converts here have set Sweden ablaze; German converts here have returned to Germany mightily to reenforce our cause there; Chinese converts here sustain missionaries in China, and return to bless their native land; while the stirring of missionary impulses among the colored people of the South, for the conversion of their kindred in Africa, is known to all; children from the Congo being in our schools, and children from our schools being missionaries on the Congo, while greater things than any of us yet dream of are surely coming.

"PHYSICIAN, HEAL THYSELF!"

5. And yet! and yet! while we have so much to be thankful for, I rejoice with trembling as I consider the tendency of things to-day in this our loved land; what changes for evil may come to it, and through it, to the world. Are we to keep our heritage? One of our foremost men in promoting the cause of foreign missions this month, referred to America as a "menace to

missions." What is meant by this? The counteracting influence of cargoes of rum for the Congo; the counteracting influence of the outrageous Chinese legislation by the United States Congress; the lawlessness which in some sections of our land goes unpunished and almost unrebuked; the vice that flourishes under police protection in our great cities; the venality of legislatures and municipalities, as illustrated by the Louisiana Lottery, to overthrow which required the strong arm of the general government and strenuous efforts of good men everywhere; a time "when wealth accumulates and men decay"; and last of all, that mighty godless sentiment—and this after one hundred years of Christian activity—which almost got the victory for the abolition of the Sabbath day at the World's Fair; this, too, at a time when the pestilential angel of death is poised over Europe for its westward flight—no time for America to throw its defiance of Sabbath desecration in the face of the Almighty Ruler of the earth, at whose word the unleashed plague may smite the nation, create consternation, derange every human calculation, make the world shun our shores, blight our brightest hopes, and convert the magnificent structures of the World's Fair into its mausoleum. Men and brethren, America is hardly more than half Christianized. There is an enormous sum of civilized paganism here. Even now heathen nations are jeeringly saying to our Christendom, "Physician, heal thyself!"

Surely if the light grows dim here, the gloom deepens everywhere. There is a mighty unfinished work yet to be done in America. From the bottom of my heart, I want to see a million raised for foreign missions this year. But next year we want another for home missions. Indeed, a million is needed to half endow our freedmen's schools alone. Raise the million, but keep in mind the Home Mission Society's call for $600,000 this year. Raise the million—but don't rob Peter, the home missionary, to pay the foreign missionary, Paul. There is enough for both.

DOING TOO MUCH FOR AMERICA?

Is it said, we are doing too much for America? I answer: We cannot do too much for America, where more and more the potent forces of the earth are concentrating; which more and more is influencing, for good or ill, the nations of the earth, who daily whisper together and discuss about their breakfast-tables

each other's doings of the day before. New York talked with Chicago to-day; next you know we may be talking with China.

Doing too much for America? Would you talk that way about a genius in your family? Would you say, Keep him down to mediocrity? No! No! You would say, Give him the best chance on earth. Money is no object. Let those marvelous powers be developed under most favorable conditions. One Mendelssohn is worth to the world ten thousand ordinary composers; one Ole Bull worth a regiment of common fiddlers; worth more than a multitude of doggerel rhymers is one Alfred Tennyson, whose sweet Swan Song as he "crossed the bar" has fleetly found its way around the world. Men and brethren, America—America is the genius in the family of the nations. Genius is erratic; if it goes wrong, it goes awfully wrong; if right, it may rule the world. If America is lost to Christ and his cause, or even becomes a Christian imbecile, then the world is helpless and hopeless. If her effort weakens, if her resources fail, what other land will take up her work, from what quarter will come help?

In the world's conflict between the forces of evil and good, here is the strategic point, which, at all hazards, must be held. What Gibraltar is as the key to the Mediterranean; what possession of the Plains of Abraham, at Quebec, was to French or British dominion of Canada; what the possession of Culp's Hill, and Little Round Top, and the Knoll at the bloody angle, was to the issues of the battle of Gettysburg, and so to the destinies of this country, such—though with consequences infinitely more important to the world—is the thorough, solid, unshaken possession of this land for our Lord Jesus Christ.

Many of his sermons preached while pastor were printed in the daily press or in pamphlet form. A sermon delivered while he was at East Saginaw, upon the death of Abraham Lincoln, attracted wide attention, and a copy of it was requested by the United States Government for preservation in the national archives. His sermon before the Northern Baptist Convention at Des Moines is a fair sample of his sermonic method. The theme is one that made strong appeal to his mind and

heart, and he brings to its discussion that power of analysis and of vigorous thinking which characterized his public addresses.

The Making and Mission of a Denomination

There are diversities of gifts, but the same Spirit. . . To each one is given the manifestation of the Spirit to profit withal. . . All these worketh the one and the same Spirit, dividing to each one severally even as he will.

Now ye are the body of Christ, and severally members thereof.—*1 Cor. 12 : 4, 7, 11, 27.*

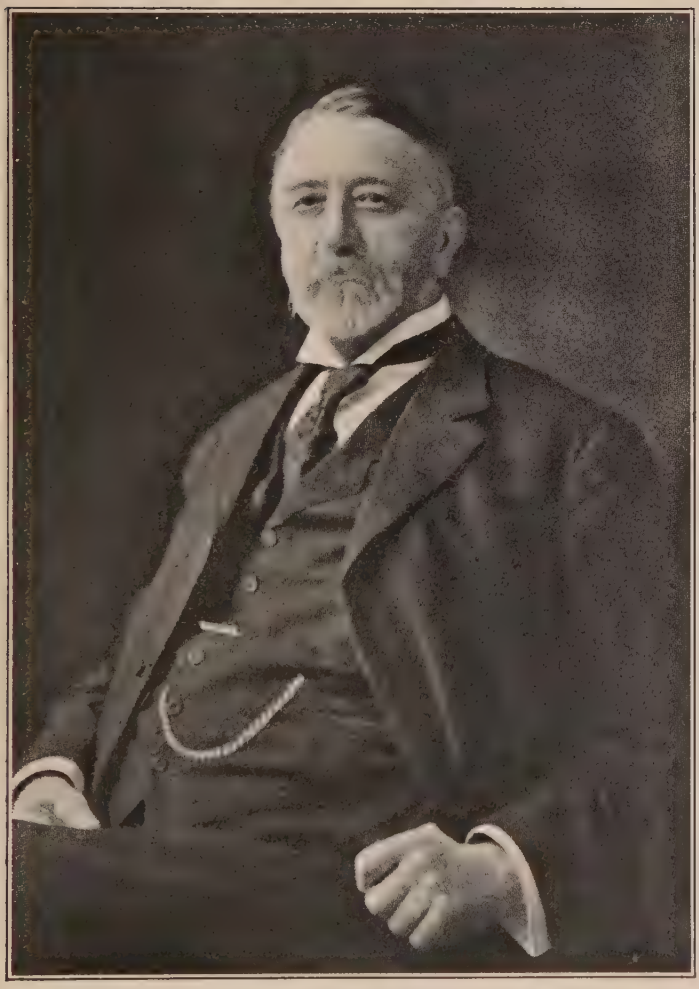
In Christianity we find two chief factors: the human and the divine; the visible and the invisible; the natural and the supernatural. How these are related to each other in the life of the individual and in the progress of the kingdom of God in the world we cannot precisely understand. We recognize the receptivity of the human spirit to divine influences; also, the limitations of divine activity because of human characteristics and conditions. Our Lord himself could do no mighty works among some because of their unbelief. He stands at the door and knocks, but man must unbolt the door. Perfect expression of the divine, either in the individual or in the collective Christian character, in any period or in any land, is seldom or never found. Too often the historic aspects of Christianity have been regarded as results of purely natural processes, similar to those that produce national character and types of civilization. The Spirit of God seems to be the forgotten factor. In our own time, when the scientific spirit is peering into the mysteries of the unseen as never before, trying to find natural explanations of all phenomena in human experience and in human activity, we do well to refresh our souls with the divine assurance that God is with us still; working as truly in and through his people to-day as he did nearly nineteen hundred years ago.

If we rightly interpret the teachings of the New Testament, we should regard the *Holy Spirit as the immanent administrative energy of the Godhead in the affairs of the kingdom of God on earth.*

The Divine Spirit is not to be conceived of as a blind, impersonal influence, but as a definite, intelligent personality, whose

functions are not only those of conviction of sin, and the illumination, inspiration, regeneration, and sanctification of individuals, but also the immediate direction and disposition and development of the collective forces of the kingdom, according to the definite purposes of God. This is a colossal work of infinite detail. In support of this view, note the anointing of Jesus himself by the Holy Spirit at his baptism, and how immediately thereafter "the Spirit driveth him into the wilderness" for a supreme test; how he returned "in the power of the Spirit" to Galilee; how, on the day of Pentecost the Spirit came upon the disciples with transforming power, enabling them to speak in tongues to the polyglot multitude, directing them to baptize converts; prompted Philip to preach Christ to and to baptize the eunuch; caused Cornelius to send for Peter, who was bidden to respond to the call; forbade Paul and Timothy to go into Asia and Bithynia as they had proposed; enjoined Paul, through the disciples at Tyre, not to set foot in Jerusalem; directed the prophets and teachers of the church at Antioch to "separate Barnabas and Saul for the work whereunto I have called them," and sent them forth to Seleucia; brake down the barriers between the Jewish and Gentile Christians by the decision of the council at Jerusalem; designated certain men as overseers of the church at Ephesus; bestowed various gifts, as enumerated in our text and elsewhere, upon the master builders of the new spiritual temple; and gave to the seven churches of Asia those messages of universal import, with the sevenfold admonition, "He that hath an ear, let him hear what the Spirit saith to the churches." To this administrative Spirit are specifically ascribed "diversities of gifts," "diversities of workings"; "all these worketh the one and the same Spirit, dividing to each one severally as he will." This word "worketh" is *energia,* from which comes our word "energy," so that we may say, there are diversities of energizing; "All these are energies of the Spirit." The disciples at Pentecost were endued with power (*dunamis*). Energy is power in vigorous action. They were not insulated spiritual batteries, but working dynamos of spiritual energies in the new dispensation of the Spirit.

Of the reality of such a power we may not doubt. All about us are unseen realities—invisible forces of gravitation, magnetism, electricity, the all-pervading ether, the atmosphere now still and now tempestuous; within us, mind which is not a passing product



DOCTOR MOREHOUSE IN 1907

of molecular motion in the cells and fibers of the brain, but the expression of an unseen soul whose impact upon other unseen souls is felt as these words are uttered. John Fiske truly says: "Our capacity of conception is not coextensive with the possibilities of existence; . . in all probability there is an immense region of existence in every way as real as the region we know." ("Unseen World," p. 48.) From probability we proceed to positive affirmation supported by revelation and by our spiritual experiences, that there is such a realm so intensely real that, like Moses, we may live "as seeing him who is invisible." Invisible wireless transmission of energy is also strikingly suggestive of transmission of spiritual energy from the Divine Spirit to receptive human spirits.

There were supernatural manifestations at the advent of the Spirit as there had been at the advent of Christ. In the apostolic period also there were miraculous workings by the Spirit, as there had been by Jesus himself, in attestation of a supernatural Presence and Power. There were diversities of energizing; some having evangelistic gifts; others, gifts of teaching; others, gifts of government or administration. God's work needs instrumentalities of different types, temperaments, tastes, talents, training, and endowments for the various tasks to be done; and new modes of organized activity may be expected with the ongoing of the kingdom in an ongoing world.

The whole constructive program of the kingdom appears to have been wrought out by the administrative Spirit. Jesus himself organized no church, enacted for it no statutory requirements concerning its officers and methods, such, for instance, as marked the old dispensation when Moses was commanded to "make all things according to the pattern showed him in the mount." Jesus instituted two permanent symbolic ordinances, baptism and the memorial Supper. The form of church organization and its functions and the unfolding of the contents of Christian faith were wrought out afterward under the Spirit's direction or guidance. The teachings of the Spirit were not at variance with, but supplemental to, those of Jesus himself. Through Paul and others he was the interpreter of what Jesus was, what he said, and what he did. Nor did the Spirit's activity in this administrative realm cease with the apostolic period. It has been continuous through the centuries; it is operative in original ways to-day as truly and as fully as then. Let us not fall

into the error of supposing that we are shut up to do precisely and only what was done in the beginnings of organized Christianity as cradled in Judea. The infinite resourcefulness of the administrative energy of the Godhead was neither limited nor exhausted then. Fundamental principles abide; modes of working change. Truth is eternal; but there are diversities of its application. Even our boasted civilization is yet in the making. The expansion of governmental functions in our own nation within the last fifty years has been remarkable, but the foundations are the same as at first. Higher living organisms possess power to respond to conditions and to develop adaptations. Christianity is preeminently a religion of life-power which, as Harnack says, "displayed from the beginning the wonderful many-sidedness, elasticity, and capacity for development, which is a presupposition of its universality." ("Constitution of the Early Ch.," Pref. x.)

What immediately concerns us on this occasion is, whether the body in modern Christendom, with which we are identified, had its initial impulse, and is still under the dominant direction of the Spirit? Let us consider together:

THE MAKING AND MISSION OF A DENOMINATION

The short answer of some to all questions of this sort, is that New Testament churches were essentially Baptist, and so had a divine origin. Even granting this, it does not appear that a clear succession of distinctively Baptist churches was maintained through all the centuries. As a matter of fact, the marked beginnings of the modern Baptist denomination, which has now attained large proportions, date back to about 1525 on the continent of Europe and in England, though it was not until about 1641 that there was crystallization of doctrine and practice corresponding in general to those of the denomination now. The first Baptist church in America appeared in 1639. For about two hundred and seventy years, therefore, we have been known as a distinct body of believers in Christendom. Baptist church independency was conspicuous. A people who had suffered much from the established order and who had seen great abuses of ecclesiastical power, were slow to form organizations among themselves lest they might get their necks in another noose. But at length they grew together in associations which safe-

guarded sacred interests, and in time developed into the great denominational organizations which have become historic.

Let it not be hastily assumed by any one that all denominational divisions in Christendom are due mainly to human perversity or, as some would have us believe, to the devil. Several of these originated in the protests of eminently godly men against what they regarded vital errors in the dominant religious bodies of their time. Like bolts from the blue were their burning utterances. Most of these had no thought of founding separate denominations, but eventually by the laws of spiritual affinities and by the force of circumstances they were compelled to do so.

In the making of our own denomination there was no man or group of men "higher up," to lay out the architectural or, if you please, the anatomical features of a comprehensive organization in accordance with which all details and specifications should be exactly followed. There was large margin for the divine factor in fashioning the structure. First came local Associations, then larger bodies, then our general missionary agencies. Each came in the fulness of the times, as it was required. There was a divine timing of events in the development step by step, stage by stage, of denominational life and power. In our own time we seem to have entered upon another stage in such development. What our fathers did in their time is not necessarily the inflexible order for us in a very different time. This is not saying that their methods were inefficient; rather, that for to-day, they are insufficient.

To-day we are engaged in the effort more closely to articulate and unify the numerous organizations of the denomination. The conception of a general organization for the United States, and even of a Baptist World Alliance is no new thing. As far back as 1824, an organization was advocated which should have direction of the missionary and educational concerns of the denomination and which eventually might become so related to European Baptists that "Baptists on both sides of the Atlantic would be united in a solid phalanx." ("Life of Wayland," also Vail on "Mobilization," etc.) "There were reformers before the Reformation." In our present endeavor, running over five years, we have made progress, but apparently have not reached finality. Perhaps we have leaned too much on our own judgment, and not enough upon the wisdom that cometh from above; and so have been left to tinker at the task until the conceit be

taken out of us, and we come to a keener recognition of the truth that, "unless the Lord build the house, they labor in vain that build it."

In this making of the denomination have we a clear conception of the architectural character and of the structural principles of the edifice? What do we want? What is evidently in accord with the mind of the Spirit? We take it for granted that for substance of doctrine we are in essential accord, even though there be occasionally individual variations and aberrations. Our concern is about working methods for greater efficiency and larger achievement. We venture to formulate a statement of what our aim is, hoping that it may elicit from others something more satisfactory: Such a vital union of all our forces as shall constitute a harmonious and symmetrical whole, wherein there shall be the largest possible liberty for individual expression and initiative, and the exercise by each member thereof of its own proper functions, with wise provision for comprehensive administration of affairs in which all are or should be concerned, so that all members shall sustain conscious relationship to the entire body and the welfare of each shall be the concern of the whole; all together being a most effective instrumentality of the Spirit of God.

Were every existing organization, except the local churches, at once blotted out and the making of the denomination in this respect begun *de novo,* the task might be somewhat simplified, although probably ninety per cent of these organizations would naturally be reproduced. Some of these have become deeply rooted in the life and love of the denomination for fifty, seventy-five, and even a hundred years, and for much of the time have been organically unrelated to other organizations. In the process of making, or remaking, there must be readjustments, concessions; and it jars some of these fearfully in trying to get them out of their grooves. In the bounds of the Northern Baptist Convention there are, in round numbers, one million two hundred and fifty thousand Baptists, eleven thousand churches, five hundred and sixty local Associations, thirty-nine State Conventions, ten education societies, fifty-seven institutions of learning; twenty-five charitable institutions; three general missionary and publication Societies; three Women's Missionary Societies, a Baptist Young People's Union, a Brotherhood, a Laymen's Missionary Movement, and other minor organizations too numerous

to mention. Many are incorporated and autonomous bodies. Now, to get all, or most of these, into one harmonious, homogeneous body is no simple task, especially when the sensitive spirit of Baptist independence resents suggestion of interference with its prerogatives, and "each individual hair doth stand on end like quills upon a fretful porcupine." Probably we have about reached the limit of such organizations. The problem is what to do with them in the making of a more coherent denomination. Principal Fairbairn says: "The Christian idea created two novel notions as to man: the value of the unit and the unity of race." ("Philosophy of Christianity," p. 544.) We have properly emphasized individualism; it is now for us to harmonize this with the larger unity of all.

The primary unit in our denominational organization is the local church. There is no other above it. These eleven thousand churches constitute the denomination, so far as we are concerned. No local Association, no State Convention, no general missionary organization, not even the Northern Baptist Convention, is the denomination. Two thousand people at our anniversaries, half of whom came from the adjacent region, are not the denomination; are only about one six-hundredth part of it. But they may be said fairly to represent the denomination if every reasonable facility has been afforded churches to send messengers to these annual convocations. Our general missionary organizations, as well as State Conventions and local Associations, have been constructed mainly, though not exclusively, on the basis of direct representation from the churches. The more direct and close the relationship between the supporting churches and the bodies which administer their benefactions the better for all concerned. Approach by the churches to one organization, through the medium of another, is unnatural and unsatisfactory. It is a good thing for a church to feel that it sustains direct relationship to denominational agencies engaged in great undertakings. The democratic principle is the outstanding structural characteristic in our organized activities. This is well stated in the formal declaration by the Executive Committee of the Northern Baptist Convention, as follows:

"The local church is the unit of representation in the Northern Baptist Convention, and it is the fundamental idea of the Convention that fullest democracy shall prevail in all its proceedings." ("An. Rep.," 1909, p. 55.)

Our problem, however, becomes more complex when we undertake to relate the many organizations of the churches to each other, and to a comprehensive all-embracing whole. Time-honored bodies with large fiduciary responsibilities cannot be moved about like pawns on a chessboard. While priority of organization does not carry with it primacy in the household of faith, it does at least entitle the elder member to respect. Whatever is done, must be on the democratic basis of equitable consideration, if not absolute equality, of all the component members. As a denomination we have no ecclesiastical earthly head. We shy at the shadow of such headship. The Jews of old wanted a king like the other nations, and God, in his displeasure, let them have enough of it. One of our leaders, sixty years ago, said that, "union of action without centralization of power, is the great problem which the Baptists of this country are called to face practically." (Spencer H. Cone; see "Facts for Bap. Chs.," p. 232.)

This can be done under the Spirit's guidance, if the general relationships between the many members of the one body are established as set forth in Paul's Epistles, the Corinthians and Ephesians. Grant, if you please, that this applied primarily to the local church; nevertheless is it not also a law of wider application, even to the conditions confronting us to-day? Hear it: "All the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. 4 : 16). Is not that the law of life and love, whether in a church, a society, or a whole denomination?

Is not our problem, "How to get all these members properly jointed together"? In the human body there are about thirteen major and fifty minor joints, saying nothing of the vertebral column, which is not so rigid as sometimes supposed. What do the joints supply? Lubricants for adjacent bones and ligaments to hold them in proper place. But all joints are not alike. Some allow very limited liberty of action in one direction: others, like the ball-and-socket joint, wide range. In the making of a denominational body any attempt to have but one jointing method for all members would be carrying unification to an absurdity. Moreover, not all members are immediately related to the body. These independent fingers are combined in the hand,

and all are indirectly related to the body by intervening members and processes, suggesting that not all members of a denomination can be on equality in all things.

The Spirit's administrative injunction is this: "Let all things be done unto edification." Let every joint supply its share of the lubricant of Christian love; let every member in its own due measure of ability contribute to the good of the whole. Let no member say: "How much can I get out of it; or, what is it worth to me?" Rather, "What can I be worth to it, and how much can I put into the body for its increase in power?" Of course, now and then a member will dislocate itself from its immediate relationships; things do sometimes get out of joint. There will be occasional eruptions or inflammations of joints and members, which sometimes are admonitory expressions of a debilitated or disordered condition of the whole system, for which the wise diagnostician prescribes, not blisters or amputation, but tonics and diet.

In all our constructive work, room should be provided for liberty of individual initiative and the exercise of the voluntary principle, which have been conspicuous features of our progress. Better let a few visionaries make fools of themselves than repress all personal efforts until they have the sanction of a supreme conclave. Often our great missionary organizations, which are not merely advisory but preeminently administrative, must act under the leadings of Providence, quickly and energetically, without waiting for the bidding of others or for a denominational referendum. Repeatedly in the unfoldings of the kingdom of God, the Divine Spirit, through such initiative and leadership has brought us out into larger realms of service. There are divine diversities of operations; and there have been sprung upon the world divine surprises as in taking Moses and David and Amos from the tending of sheep to be rulers and prophets, and the bringing out of despised Nazareth the majestic Son of man.

The constructive work in which we are engaged, as we trust under the Spirit's guidance, is a high and holy task. There is no place here for the personal schemer or demagogue, for the ambitious promoter by sinister methods of some propaganda; but only for the things that are open, honest, manly; all motives, all aims donated by the administrative energy of God working in us mightily for the accomplishment of his will. For, after all,

the perfecting of our relationships into a closer union, is but a means to an end. We are not in the business of making tops just for the sport of seeing them spin. The combination of forces and the generation of greater power are in order that at a given signal the whole body shall instantaneously feel the thrill of a lofty purpose and, responsive to the divine summons, leap with sublime devotion to its appointed task. It may be that we have come to fresh self-discovery in our making and our mission, in accordance with a general law which has thus been stated: "In the development of an organism, stages are reached when a higher principle of life reacts upon the accumulated results of the previous processes, thereby lifting the creature to a higher plane whence may be unfolded new potentialities." (Grist, "Historic Christ," etc., p. 496.)

Our Mission

Now, what is the object of all this? In general terms we answer: It is for adequate denominational self-expression, and for the most effective utilization of our forces in the kingdom of God. These are modes of accomplishment of our mission. All sentient life of the higher order seeks self-expression; the mother-love for the child; love of country in the patriot; love of humanity in the philanthropist; the military spirit in the warrior; the exalted vision in the philosopher. Creation itself is the partial expression of God's power, wisdom, and goodness; and his true character and love could not rest until it found self-expression among an estranged race in Him who from the beginning was the Word, and who became flesh and dwelt among us to reveal the grace and truth of God.

Adequate self-expression is not always possible. It is so in our individual experience. There are feelings which are inarticulate. We need a divine interpreter, even "the Spirit himself who maketh intercession for us with groanings which cannot be uttered." Collectively, we need a medium for adequate self-expression of our convictions, our purposes, our ideals, and all that constitutes character and conduct in the kingdom of God. Expressions by detached local bodies are partial and inadequate. The world heeds them but little. We have been conscious of our weakness in this respect. There is needed the emphasis and impressiveness of a greater unit.

Effective self-projection, or utilization of our forces is also our aim. A well-disciplined force of a hundred men hurling itself as a compact unit will rout a rabble of a thousand. Numbers count for but little unless well marshaled to do something worth while. So we have our methods of marshaling and training the rank and file of this brigade of the church militant—our Forward Movement for Missionary Education, our Baptist Laymen's Missionary Movement, our Baptist Brotherhood, our apportionment plans, this Convention itself—all "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ" (Eph. 4 : 12). Unification does not exclude specialization; specialization and individuality of interests are natural and necessary. Everything cannot be reduced to a monotonous dead level. Such specialization of interest, each with its own distinct characteristics, is like a series of mountain peaks standing out sharply against the blue sky, while at the base they all constitute one inseparable granitic mountain range. An *esprit de corps* is already discernible. The units are becoming a unity. It is worth the expenditure of time and toil to make a body that shall be potent in its self-expression and its self-projection for truth and righteousness.

Now, *as to our mission.* We have a distinctive mission. We have also a conjoint mission. In some vital matters we differ from others. In many things we are in accord with them. We stand alone where we must; we work together where we can. No denomination has a monopoly of the favor of heaven.

What was our original distinctive mission? Was it not in and for Christendom itself? Was it not preeminently a protest against the errors in faith and practice into which Christendom in general had fallen, and an attempt to reestablish Christianity on a simple, spiritual basis? Our fathers contended for the right of private judgment in religious matters against the bitter intolerance of their time; for the authority and sufficiency of the Scripture, as against imposed creeds of human councils; for the direct communication of divine grace to receptive souls, as against all sacerdotalism and sacramentalism; for the administration of baptism according to the teachings of the New Testament, both as to mode and subjects; for the simple democracy of the early church, as against distinctions between clergy and laity and an ecclesiastical ruling body; for a spiritual church

composed of regenerate souls, and for the separation of Church and State as against entrenched State-established churches. In matters of such vital moment to Christianity itself, they believed they had a divinely appointed mission, to which they addressed themselves heroically, suffering severe persecutions both in Europe and America, being the sect everywhere spoken against for trying to turn the religious world upside down. They were neither fools nor fanatics. Among the leaders were men of wide learning and great ability whose course was incomprehensible to their self-satisfied and easy-going associates in the established bodies of their day.

To what extent has this mission in and for Christendom been accomplished, and is there need still for our testimony and our activity? In some things, other bodies formerly arrayed against us have come to our way of thinking. But by no means all, or even the majority. Many are just where they were two hundred and fifty years ago.

In the matter of separation of Church and State, the leading evangelical denominations in this land are generally at one with us. But even here, some that were importations from Europe, while accepting the fact, only half believe in it, for in European countries where they are dominant they hold tenaciously to this unholy union. Furthermore, while the first amendment to the Constitution says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," municipal authorities, State legislatures, and Congress are manipulated to appropriate millions of public moneys for sectarian institutions, and the avowed policy in some quarters is to press for more. What care they for a constitutional amendment so long as at the side door they secure generous appropriations?

In this respect our mission is not local, but world-wide, as in Russia and other countries where our brethren suffer great disabilities and persecution from the established order. We must make the statement of Ambassador Bryce more conspicuously true than ever:

"The lamp kindled by Roger Williams on the banks of the Seekonk has spread its light and illuminated the minds of Christian men all over the world." (Address at Brown Univ., 1904.)

As to baptism. We maintain that there is but one scriptural mode with its significant symbolism, and that any other is an unwarranted perversion and destructive of the intended symbolism; that it is only for professed believers and not for unconscious babes; that it is binding upon all believers in connection with their union with Christian churches, everywhere and for all time. It is not a question of much or little water, but of doing the right thing for which we have the weight of the world's scholarship in our favor. While millions have adopted these views, Christendom in general has not. We have a mission still in this respect. And when here and there, even in our own ranks, the question is mooted whether, after all, baptism is not an outgrown rite which we may discard altogether, it behooves us for ourselves and for all Christendom to hark back to the divine authority which instituted it. Not only has it the authority and the force of the example of Jesus and his disciples, but preeminently also of the administrative Spirit of God on the day of Pentecost, when the apostles "spake as the Spirit gave them utterance," saying to the converted multitude, "Be baptized, *every one of you*"—"*every one of you*"; and not only so, but directed Philip "full of the Spirit," after his wonderful mission in Samaria, to baptize "both men and women," as also the Ethiopian eunuch; and through Peter "commanded" Cornelius and his household to be baptized; and at Ephesus, inspired Paul to require the rebaptism of John's disciples upon whom, when baptized, the Spirit fell with power. Has the Holy Spirit become a forgotten factor in the authority for the institution of Christian baptism? Let us beware lest in our pedantic spirit we expose ourselves to the charge of lack of love and loyalty to Jesus Christ, and the belittling of the Holy Spirit's supplemental and reaffirmatory teachings concerning this impressive ordinance.

Our contention also has been that infant baptism and the doctrine of baptismal regeneration have no warrant in Scripture. While some Pedobaptist bodies do not teach that the baptized infant is regenerated, many do, declaring as in the baptismal formula of one denomination, that "this child is now regenerate and a member of the kingdom of God."

Between us and the most of the Pedobaptist world there are vital differences concerning the character and composition of a Christian church. We maintain that it is a spiritual body of

believers baptized upon personal confession of Christ. Neither Christian parentage nor nurture entitles one to membership therein. Godly parentage is no guaranty of godly offspring. Indeed, the scientific dictum is that there is no transmission by heredity of acquired characteristics. Have we no mission still in Christendom when in a baptismal formula for infants the administrator says, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him as thine own child by adoption, and to incorporate him into thy holy church," while the parents are comforted with the assurance that "this child is regenerate and grafted into the body of Christ's church." Or, again, when another influential denomination in a recent official publication teaches that "infants of believing parents are members of the church and are to be so taught and treated accordingly"; and that "infants are baptized because they are born members of the church; they are not members of the church because they are baptized." ("Pres. Board Pub.," 1907.)

When such teachings prevail, when efforts are made to popularize the christening of infants, when millions of immigrants with their numerous progeny swell the ranks of those who hold such errors that have been the tap-root of tares that have infested Christendom, choking out spirituality and, in many lands, largely obliterating the distinction between the church and the world, is our mission yet accomplished? Have we intelligent convictions on these matters such as actuated Judson and Rice, not to mention others, who, under prayerful study of God's word, were compelled to cut the tie that bound them to endeared religious associations and cast in their lot with us?

Is there not ample justification for our continued existence as a denomination, not for its own sake, but for the sake of a sound Christianity? This proposition we hold true: The existence of a denomination is justified when it stands for distinctive principles vital to the salvation and development of the individual soul and vital to the spiritual life and character of the Christian church. As to the obliteration of denominations, we hold that those which have no such vital differences and have most in common should first get together; and that until this is done it is unseemly to throw stones at us as disturbers of the unity of Christendom or to exercise the lachrymal glands too copiously over our separateness. Let the work of con-

solidation of denominations begin along the lines of least resistance.

Meanwhile though formal church unity may be a chimera, there may be—indeed, there is—Christian unity between different denominations; for these various flocks of the one great fold usually live in peace with one another, the fighting, if any, being done by a few bellicose rams. Our own mission in and for Christendom is to be prosecuted in the spirit of Christian love, and it is for us to prove that a sane, self-respecting denominationalism is not hostile to Christian unity any more than pronounced patriotism is incompatible with international clasping of hands between republics and monarchies in the interest of world-wide righteousness and peace.

Now, briefly, as to *our conjoint mission*. This means work in common with others for the world's evangelization. Important as our distinctive denominational principles are, our chief mission is not to make Baptists, but to do our part as a great denomination in winning the world for Christ.

The scope of our mission has greatly broadened in recent years. We have taken on new forms of activity, and have gathered under our sheltering wings a great brood of objects, some of which are as yet hardly out of the shell. There is danger of diffusion and dissipation of energy. Wisdom is required to distinguish between what is supreme and what is secondary. Secondary things, however excellent, should not crowd out or become a substitute for things supreme. Christianity properly concerns itself with whatever makes for the betterment of human conditions; but it should not hastily become a tail to every passing kite, in the aerial antics of its zigzag course. Fraternal social service is an important function of Christianity. Christian socialism, properly defined and sanely safeguarded, has our hearty support; but is it not true that back of much of the social unrest and behind some of its forms of organized activity, is the spirit of covetousness to whose demands the church of Christ must say with its Master, "Man, who made me a judge or divider over you?" adding, "Beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth"? On the heels of European socialism treads syndicalism, and back of this some see the specters of communism and anarchy. Christianity must try the spirits before yoking up with them. And when it yokes up, it should not be

a yoke of compromise. For our supreme mission is that of our Lord, who came to seek and to save that which was lost, and to bring men through him into the inheritance of immortality. Christianity's paramount work is that of specialization in spiritual things. The crowning glory of our denomination hitherto has been its strong evangelical attitude and its fervent evangelistic spirit; the exaltation of Christ's redemptive work for us, and the Spirit's renewing work in us; and on these spiritual things must emphasis be laid in the fashioning and in the affairs of this Convention. First things first!

Our mission fields, both at home and abroad, loudly call for more vigorous effort. Everywhere we should project ourselves more forcibly against the foes of our Lord. What of the situation here? Our home-mission tasks are stupendous and most complex. No other Christian nation has anything like them. Our very civilization is imperiled by the enormous irruption of inferior peoples from eastern Europe, for whom we are doing all too little. Are we to experience the curse pronounced against the ancient Jew if he became regardless of Jehovah: "The sojourner that is in the midst of thee shall mount up above thee higher and higher; and thou shalt come down lower and lower; . . he shall be the head, and thou shalt be the tail" (Deut. 28 : 43)?

Is this a Christian nation, with sixty-seven million outside of evangelical churches; with an expense annually of $200,000,000 for criminal prosecutions; with its enormous liquor bills; $200,000,000 also for imported luxuries last year; its great cities, seething caldrons of evil, disheartening even to the bravest Christian worker; growing disregard of the Sabbath and lessened reverence for sacred things? Is this a Christian nation? Is there not here a mighty uncompleted task? How important to the world is the evangelization of this nation, let these utterances at the great Foreign Mission Conference at Edinburgh indicate:

"A church too weak in faith and too lukewarm in spirit to fulfil its mission at home, is thereby generating serious hindrances to the progress of its work abroad.

"The worth of Christianity as a missionary force is measured by what it has of Christ. An essential part of the task of evangelizing the world is the lifting of the church at home into a fuller life. Larger operations and greater power abroad are

impossible unless the life of the church at home is marked by greater enlightenment, devotion, and fidelity to its Lord." ("Proceedings," Vol. I, 347, 350.)

"The missionary forces cannot win the non-Christian world for Christ until Christian nations and all their influences are more thoroughly permeated with the spirit of Christ." (Mott, "Decisive Hour," etc., p. 63.)

We must have a strong home base for world evangelization! For this we should double what we are doing now.

And what of our mission to the non-Christian world? As a denomination, in our early history were we not wonderfully honored of God in the gift of those two remarkable pioneer missionaries to the heathen, Carey in 1791, and Judson in 1812? Thrilling was Judson's unexpected message upon his conversion to Baptist views: "Alone, in this foreign heathen land, I make my appeal to those whom, with their permission, I will call my Baptist brethren in the United States." (Wayland's "Life of Judson," I, 111.) His biographer, Doctor Wayland, says, "It was universally acknowledged that in this matter the providence of God has left us no option." ("Life of Judson.") The event gave the denomination in its formative period a new objective, accentuated its individuality, and contributed to its solidarity.

What of the situation now? Opportunities and demands are bewildering. A new China is emerging; industrially, educationally, socially, politically, religiously; a revolution so radical the world has rarely, if ever, seen. The very stars in their courses are fighting for the new order. Peculiarly close are the ties between that land and this in which are nine hundred Chinese students maintained by our indemnity fund relinquished to China, who are drinking in our spirit in preparation for future constructive work in the new republic. The Japanese emperor contributes to Christian enterprises, and this nation is throbbing with a new life. We ought to lay hold quickly on the intellect of these countries through strong Christian educational institutions. On every hand there is the "sound of a going in the tops of the mulberry trees," which is a summons to us to bestir ourselves for a great forward movement against the weakening hosts of heathenism. To quote again from the Edinburgh Conference, "Suddenly the whole situation abroad has been changed,

and almost without warning we find ourselves in a new world of incalculable peril and opportunity," which compels us to consider the whole question of our resources and the possibilities of their development.

Wonderful is the divine energy in creation which set and maintains this planet spinning on its axis a thousand miles hourly, around the sun one and a half million miles daily, and in its third movement with the solar system, over a million miles daily into illimitable space! Wonderful, the effusion of solar radiance, less than a two-billionth part of which, according to Tyndall, falls on our planet. Our God is a great God of boundless spiritual power also, which awaits appropriation by faith.

Men and brethren: At this time, to be living is sublime. The Spirit of God is moving upon the face of the waters, and out of chaotic forces and darkness is bringing a new creation, of which Christ shall be King. It is for us to have a worthy part in the gigantic endeavor. It is high time for us to get out of the commonplace, especially out of our commonplace giving, doling out a few dollars yearly when without sacrifice it might easily be doubled. "O God," cried Henry Martyn, "make me an uncommon Christian!" We need to live on higher levels, to sit in heavenly places in Christ Jesus, with a wider, clearer vision of things in their relative proportions and their true perspective; aye, to be with him on the Mount of Transfiguration, going down thence to the ministry of love, with the sustained and indomitable energy of the Divine Spirit. Too long have we been languidly at the task; too long marking time or moving with painful steps and slow; too long unable to respond to Macedonian appeals from many lands; too long wearing out the lives of those charged with grave responsibilities of administration, groaning, and chafing over the necessity of scaling down, and paring and scrimping to save a few hundred dollars, while Christian men living on a liberal scale are adding large amounts to their superfluous capital. How long shall these things be? How long before we shall arise in our might as a denomination and do something really worthy of us, something commensurate with the needs of the hour, something that shall truly honor Christ; how long before high tides of consecrated giving shall lift our stranded enterprises out of the mire and misery; how long before millions shall be joyfully laid on the altar for a world's evangelization? How long, O Lord, how long?

For such a day of uprising of God's hosts under the energizing of the Holy Spirit, some of us have longed and prayed and hoped for a generation. Shall the vision be realized? The cold critics of Jesus' day called it "waste," when under the impulse of love the forgiven woman broke the alabaster box of precious ointment and bathed the feet of her Redeemer. But the rays of that beautiful deed, as Jesus predicted, have irradiated the centuries. Have not some of our Christian women costly treasure-boxes which they also might bring to crown Christ Lord of all? Are there not men who could bring some of the contents of their bulging safe-deposit boxes, to help crown him Lord of all?

God give us an energetic Christianity, a denomination receptive to the energizing impulses of the Spirit of God; an energetic Christianity which shall fulfil the command to "love the Lord thy God with all thy heart, all thy mind, and all thy strength"; an energetic Christianity which, like an athlete, girds itself for the race set before it; an energetic Christianity that endures hardness as a good soldier of Jesus Christ; an energetic Christianity that when required heroically flings its treasure and itself into Christ's service, shaming the flabby and simpering caricatures of Christ that know nothing of the thrill of heroic endeavor; an energetic Christianity, of profound and positive convictions concerning man's lost condition and the sole way of redemption through the atoning work of Christ; a virile Christianity that will not be dismayed by difficulties, nor in crises waver or beat a retreat, but holds on in faith and hope of final victory. Nelson, at the battle of Copenhagen, when told that his superior officer had signaled him to withdraw from further action, putting his field-glass to his blind eye, said, "I don't see it"; and then turning, shouted out the order, "Nail the signal for close action to the mast!" and went in and won the day. If our denominational units come together in action as one fleet, under God, what is not possible for us? "Nail the signal for close action to the mast!"

"Our fathers to their graves have gone,
Their strife is past, their triumph won;
But sterner trials wait the race
That rises in their honored place,
A moral warfare with the crime
And folly of an evil time.

"So let it be! In God's own might
We gird us for the coming fight,
And, strong in him whose cause is ours
In conflict with unholy powers,
We grasp the weapons he has given,
The Light and Truth and Love of heaven."

Before the disciples were empowered at Pentecost, for many days they waited upon the Lord for a clearer vision of him and of their mission, and for the manifestation of the promised Spirit. When Leonardo da Vinci, the great Italian artist, was engaged to paint that masterpiece, the "Last Supper," in the church at Milan, he sat silent for days before his new task, without touching a brush, lost in deep reflection, awaiting the moment when the countenance of Christ should be revealed to him in the aspect in which he wished to reproduce it to the world. ("Life of Angelo," I, 243.) In our convocations we do well to pause at times in prayer for a clearer vision of our Lord, of our mission, and for a fresh anointing of his Spirit. For without these our work is weak. God grant that we may be "strengthened with power through his Spirit in the inner man"; that with all saints we "may know what is the exceeding greatness of his power to us-ward who believe, according to that energizing of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1 : 19-23).

Benediction

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that energizeth in us, unto him be the glory in the church and in Christ Jesus, unto all generations, for ever and ever. Amen."

The head of the department of Belles-lettres in one of our great universities has defined poetry as "remembered

emotion." Within this wide-stretching boundary must be placed some composition which we usually catalogue as prose, and not a little rhyme must be excluded. Judged by this standard, Doctor Morehouse was a poet. Much of the appeal of his public addresses was due to the "remembered emotion" with which they were surcharged, and his poems were almost always the expression of deep feeling.

To say that he was a poet is not to assign to him a specific rank. Some of his friends thought that he touched greatness in his poetic compositions; others have expressed the wish that he had not attempted this form of expression. The just estimate probably lies between these two extremes. He wrote nothing that entitles him to a place with Browning or Tennyson; he wrote many poems which express worthy sentiment in pleasing form. His enjoyment of this form of literary expression is beyond question.

Like most musicians he had a true sense of rhythm. When deeply moved, as by the need of Mexico, he found intense satisfaction in setting forth his feelings in metrical form. Among his notes was found a list of the poems which he had written, numbering twenty-four. It is certain that this list is incomplete.

It seems probable that "Led About," written in 1886, grew out of the trying experiences through which he passed at the time when the Home Mission Society lost heavily of its invested funds. While Doctor Morehouse could not justly be held responsible for this loss, the fact that he was the chief executive officer at the time when this alienation of funds took place subjected him to not a little criticism. That much of this criticism grew out of personal feeling and was unjust, made it all the harder to bear patiently.

Led About

"He led the people about" (Exod. 13 : 18).

Here I wander, while I wonder,
What the Lord's ways mean for me;
Forward, backward, thither, hither,
Mighty maze of mystery.

Round and round upon my circuit,
Painful progress, if at all;
Travel-wearied, weather-beaten,
Lord, my faith, my strength is small.

Marching now to martial music,
Mourning over sore defeat,
Numb, but "dumb because thou didst it,"
Fall I, fainting at thy feet.

Upward to the heights Elysian,
Down to depths all dark and drear,
Vivid contrasts vex my vision,
Pain, perplex, and fill with fear.

Thus of old "thy flock thou leddest";
Murmured they, as murmur we;
Hush, my heart! The shepherd's secret
May be half revealed to thee.

Led about—through storm and sunshine,
Elim's palms and scorching sand—
Thus he chastens, cleanses, fits us,
Brings us to the Promised Land.

December, 1886.

The song which he sung at threescore years and ten came from his heart and deeply touched the hearts of others. It breathes deep piety without "piosity," and is

buoyant, even triumphant. Not a few would give it first place among his poetic compositions.

My Song at Seventy

I sing a song at seventy years,
  O'erflowing with thanksgiving;
My soul its Ebenezer rears,
  For life is worth the living—
A joyful heart, my fellow men,
Beats on at threescore years and ten.

The transient blossoms of the spring
  Have now their golden fruitage;
The tree, whose boughs the tempests fling,
  Has deep and firmer rootage—
A ripened joy, my fellow men,
Abides at threescore years and ten.

The heat and stress of summertime
  Give place to life more sober,
With clearer skies and views sublime,
  In cool and bright October—
Autumnal cheer, my fellow men,
Is here, at threescore years and ten.

By wear and waste, through wise design,
  The granite gets its luster;
And pruning of the fruitful vine
  Brings grapes in richer cluster—
The gain of loss, O murmuring men,
Appears at threescore years and ten.

These years have widened human thought;
  Brought large emancipation;
So wondrously our God hath wrought
  Earth seems a new creation—
High privilege, my fellow men,
To live these threescore years and ten.

With hope triumphant over fear,
  And faith's prevision stronger,
And love sincere, I tarry here
  To toil a little longer—
In Christian service, fellow men,
There's joy at threescore years and ten.

And while at work, I watch and wait,
  Like pilgrim at the portal,
For gracious entrance, soon or late,
  Into the life immortal.
Unspeakable—O mortal men—
The joy and glory, there and then.

October 2, 1904.

IX

SUNSET

ON every day the night must fall. No human power can stay the sun in its course or prevent the ultimate decay of physical powers. Doctor Morehouse's day was long, but for him—as for all of us—the sunset was inevitable. He shared in our natural love of life. Because he was so strong, so vital, this love, in him, reached large proportions. He was intensely alive and busied with important tasks. The vigorous and fertile mind retained its full measure of power, although the body grew increasingly unresponsive to its tenant's bidding. The soul saw the world need and answered to it, but the splendid agent through which it had for so long a time accomplished such high tasks could no longer answer to the demands made upon it. Not infrequently, during the later years of Doctor Morehouse's life, those closest to him felt that his work was done, only to be astonished by a new victory won by that imperial will which, for so long a time, had sustained and pushed him on. Few of those who knew his condition at Des Moines in May, 1912, dreamed that he would go on for five years longer discharging the many duties of his office.

It cannot be doubted that these were trying years for Doctor Morehouse. He had been so strong, so competent, that the experience of any measure of dependency was especially irksome. As his friend, Doctor Divine, has said: "He was almost impatient of need of help. He did not like to feel that he was taking the time or the strength of another." But that which it was difficult to

endure he bore with increasing graciousness of spirit. No one could fail to recognize his growth in gentleness as the afternoon of his life drew toward evening. Something of the former masterfulness was lost, but the increased tenderness and consideration for others made him more truly master of men than he had been even in the fulness of his strength.

Following the meeting of the Northern Baptist Convention at Los Angeles in 1915, Doctor Morehouse gave an address at the Pan-American Exposition in San Francisco, on the day set apart to Baptists. Those present on that occasion will recall the characteristic clearness and charm with which he set forth the part which Baptists have played in the unfolding life of the New World. He was not physically strong, but as he proceeded, weakness seemed to fall away and he was the "master of assemblies" as of old.

In spite of the protests of friends, he insisted upon attending the 1916 session of the Northern Baptist Convention, held in Minneapolis. His condition had been such as to excite the gravest apprehension on the part of his friends, and that he shared this apprehension is evident from the request which he made at about this time as to the conduct of his funeral services. He asked that these should be held from the house where he had lived, in Brooklyn, that those invited should be his office associates and their families, members of the Board, and a few from the church of which he was a member. "No public exhibition of my body, no flowers, no eulogy," he said.

The only part taken by him in the proceedings at Minneapolis was when the great audience detected his presence in the gallery and called him out. Deeply interested, as always, in the work of the denomination, it was

no longer his privilege to lead the hosts of God. The figure which for nearly forty years had been conspicuous at the annual gatherings of our people, was seen for the last time in our public assemblies. The voice which had rung out in behalf of every good cause, now came tremblingly from the gallery of the great auditorium in what proved to be his farewell words.

It was by the order of his physician that Doctor Morehouse went to St. Petersburg, Florida, early in February, 1917. Arrangements were made by friends with Dr. R. D. Phillips, of Yonkers, N. Y., to attend him professionally, and as companion and nurse, Rev. Henry H. Thomas was secured. It was most gratifying to Doctor Morehouse to discover in his companion a former acquaintance, one whom he had once appointed as head of the theological department of Benedict Seminary, Columbia, S. C. In writing of these days of intimacy, Mr. Thomas says:

> His power of condensation was simply wonderful. In a few, short, clear sentences he would answer the most difficult letters. He carried the Home Mission Society on his heart and in his head. In dictating for me to write he never changed a sentence.

His mind was clear except for a single day some two weeks before his death. While he was able to walk to the pier and to take trolley and steamboat rides, he did not regain any large measure of his former strength.

During these days at St. Petersburg the fiftieth anniversary of the founding of Morehouse College was celebrated. Doctor Morehouse could not be present, but sent a message which, so far as can be determined, constituted his last "state paper." As such it has peculiar interest. It is dated February 20, 1917.

The American Baptist Home Mission Society in the eighty-fifth year of its history extends to one of its children, Morehouse College, its greetings and congratulations upon the attainment of fifty years of its history. It congratulates the President and his associates upon the excellent program provided for the occasion, and expresses its high appreciation also of the presence of so many distinguished men at the celebration of this anniversary. I deeply regret my own inability to attend, as I had hoped to do. For about thirty-eight years I have been closely identified with the work of the institution and have personally known all of its presidents and many of its instructors, and have been identified with its administration as a member of its board of trustees. I rejoice greatly in the prosperity which has attended the institution and the bright prospects with its additional equipment for its growing work.

The expenditure by the Society for the maintenance of this institution, directly and indirectly, has amounted to nearly or quite a half million dollars. The question naturally arises whether such an expenditure is warranted by the results achieved. Fifty years in the history of an institution like this is too short a period in which to prove the value of its work, but already we have abundant evidences of the great service it has rendered to the negro race.

The institution is of great value to the student who pursues the prescribed courses of study therein. He comes under the influence of able teachers; he is stimulated by contact with other aspiring students; he is disciplined to accomplish specific tasks within a given time; he is trained in the art of exact thinking and correct expression; his conceit is taken out of him; Christian influences are thrown about him; his character and conduct are greatly improved; and there are opened to him new realms of thought and activity. The school is a mill into which students are thrown as grain into the hopper for the grinding of a grist that shall improve the world. Or it may be likened to the work of a lapidary in the polishing of precious stones. Not all grists are of the same quality, nor all stones of the same luster. We cannot make good flour out of poor grain, nor diamonds out of ordinary pebbles. But a few brilliants are of inestimable value.

The institution also affords an opportunity for the development of scholarly ability and administrative talent on the part

of colored teachers connected with its work. This institution particularly shows the capabilities of cultured negroes in positions of great influence. Men of this type are of great honor to their race. It is worth much in the development of a race to have such an opportunity as is here afforded for the production of cultured leadership. I count it an honor to have my name connected with an institution of this character which is so ably conducted by representatives of the race for whom it was founded.

The institution is of great value also in the educational world in sending forth qualified teachers for common schools and higher institutions. Many of its students have taken important positions in educational work, and in a measure have reproduced the spirit and methods of this institution. The provision by the Southern States for the education of competent colored teachers is very inadequate, and there is still special need of institutions like this for the higher work which is not given in State institutions.

The supreme value of the institution is in the development of Christian character and the preparation for Christian service. The admirable history of Morehouse College prepared by Dean Brawley illustrates the wide-reaching influence of this, as well as of other institutions, in the religious activities of the colored people. A striking illustration of this occurred at the meeting of the National Baptist Convention in Philadelphia in 1915, when, after an address by myself, a delegate asked all who had been benefited by the schools of the Home Mission Society to arise, whereupon about nine hundred of the thousand delegates present arose to their feet. They were the leaders of their people from all parts of the country. Offshoots from these institutions have sprung up all over the South. Indeed, the great institution at Tuskegee was indebted to Wayland Seminary, of Washington, D. C., where Booker Washington spent a year under the keen discipline of Dr. G. M. P. King, to whom he frequently expressed his gratitude for the training received at his hands. It may be properly stated in this connection that the Northern States which have contributed so liberally for the education of the colored people are now reaping some of the harvest of their sowing, as many former students in our schools have become pastors of strong negro Baptist churches in the North, to which many thousands of Southern negroes are migrating.

This institution, like others, is also cultivating the spirit of loyalty to American institutions. As I write these lines my eye falls on a paragraph in the daily paper concerning the raising of the American flag on a negro schoolhouse on Washington's birthday. The loyalty of the negro in offering his services for the country has been abundantly proved. With the white man he sings heartily, "My country, 'tis of thee," and with his increasing intelligence and his progress in the upward struggle he is to become more and more a factor in shaping our American civilization. The record of many students of these institutions as leaders in moral reforms has been most gratifying. The talented and trained tenth man must lead the rest in these matters.

I cannot undertake fully to estimate the values in many ways of such an institution as this. Doubtless others will ably discuss various aspects of the subject in their addresses on this occasion. Suffice it to say that, in my judgment, the expenditures that have been made here are fully justified by results, and the record of the past is but a prophecy of better and larger things in the future, for fifty years in the life of such an institution cannot give adequate proof of its capabilities and possibilities. The coming fifty years will undoubtedly bring a larger and richer harvest than in the first fifty years. May God's blessing richly rest upon the institution in the days to come.

After three months at St. Petersburg, he returned home, visited his office, where he expressed himself as anxious to get at work again, and the next day "God touched him with his finger, and he slept."

Doctor Divine, who sustained most intimate relations with Doctor Morehouse, says:

He was impatient to get back to the routine and the problems, and often expressed the slumbering hope that his official life might parallel that of Moses—forty years. Sometimes he was inclined to be melancholy concerning himself and his service. In periods of great nervous suffering, out of which he feared he might not come, he would review his life and ministry with regret that it had been so fully given to doing things, no

matter how big and important, instead of having been more devoted to a spiritual ministry. In his later months his desire to emphasize the great, fundamental, Scripture doctrines grew upon him, and he seemed distressed that many men were giving themselves to matters less important.

His reverence for the Bible and his simple but absolute faith in the providence of God in the minutest things of daily life, are emphasized by Mr. Thomas.

The funeral services were conducted, as far as was possible, in accordance with his request. Doctors Wallace Buttrick, W. A. Granger, Curtis Lee Laws, and R. S. MacArthur participated in the service. His pastor, Dr. George Caleb Moor, spoke of Doctor Morehouse as a member of the church, and Dr. Charles L. White reviewed this remarkable life in its wider relations. Doctor White spoke substantially as follows:

> "The stream is calmest where it nears the tide,
> And flowers are sweetest at the eventide,
> And birds most musical at the close of day,
> And saints divinest when they pass away."

The river of Doctor Morehouse's life has at last reached the sea on which no darkness can ever fall. Its source was far up in the hills in God's out-of-doors, and as the volume of the stream grew its broad and deep waters brought refreshment to numerous lives and generated power for many noble enterprises in the extension of the kingdom of God. When in his youth he was baptized into the fellowship of a little rural church, how little did his pastor and those who witnessed the impressive ordinance realize that the boy would become a prince in Israel. His home was in the country, and the labor on the farm made him strong and forever to regard honest toil and a day's work as sacred gifts from God. Fortunate in his Christian home and in the spiritual guides of his early life, he heard the call to the ministry while plowing in the field and dedicated himself to the service of God.

When his college days were ended he manfully cared for the farm and helped bear the burdens of the family in a way that tested the mettle of his soul. When provision had been made for the welfare of those suddenly bereft of father and husband, he turned away to the studies of the seminary. After these were completed he chose not a city church whose committee urged him to accept, but went to the frontier for missionary work in Saginaw. Through this city, with stumps still standing in the streets, he passed as the devoted pastor and gifted preacher. With a zeal to plant the gospel where others had not preached he sought out neglected places, and the country that he traversed soon became dotted with Baptist churches. Having amply succeeded in his first pastorate, he was called to a growing church in Rochester, and later to the corresponding secretaryship of the Society which he served for thirty-eight years.

In the early days of his labors he alternated between the office and the field, and later made an exhaustive study of every part of the mission field, west, east, north, and south, including Porto Rico, Cuba, and Mexico. He knew races as well as many men know individuals. Nationalities were his friends. He was as familiar with States as most men are with neighborhoods; counties were as well known to him as frontyards are to many householders. He pioneered in the Indian country, mastered the racial problem of the South, and sincere and intimate spiritual fellowship grew to a rich fruitage wherever he passed.

With his intimate knowledge of conditions, far and near, he could turn his telescope on any hamlet, however far away, by the Caribbean Sea, or on the shores of Porto Rico, or in the canyons of the West, or on the mountainsides, or in the remotest village in the wilderness, and determine the missionary opportunity as accurately as most men could see it by visiting the place; and on his desk he studied microscopically the details of mission work until he became a master of methods as well as a master of men.

God gave him a strong and comely body, a brave heart, the power of extraordinary initiative, a mind full of wisdom, and a soul bursting with goodness. Loyal to his friends for whose frailties he had the charity that thinketh no evil and for whose virtues a fine appreciation, he drew to him with cords of steel all who were privileged to have their Christian service bound up with his in the bundle of life.

DUTCHESS COUNTY HOMESTEAD

He had the zeal of an apostle, the intuitions of a prophet, the wisdom of a statesman, and the courtesy of a Christian gentleman. He rendered an invaluable service not only in home missions, but in education and in many other departments of the Society's evolving life since the early vision of duty crystallized his convictions to do and to die in the work of his Master. The ambition of his life was to light the lamp of his Lord in as many places as possible.

It was my good fortune in the intimate association of nine years of fellowship to spend often at the close of the day or at the end of the week many happy hours, which I shall ever treasure. In these he was often reminiscent and spoke of the past. Then he would turn to the present with its perplexities, and later he would speak of the future and outline to me his hopes for the Society and ways in which, under the blessing of God, it would be able to do its part in solving the national and international problems of the decades to come. Once he said to me when a call came to enlarge an appropriation for a little church on the mountainside, and at a time when the resources of our Society were taxed to their utmost, "We must in some way find the money to do it, for we cannot have this little light go out." This was what he was always doing, and throughout the nation the candle of the Lord is burning at many a fireside and the light of God is shining out from a great number of places because he loved his Saviour and served his generation, according to the will of God. Emerson must have had some such great soul in mind when he said that an institution was the lengthened shadow of a man. How true this is of our dear friend, who has entered into that other room in his Father's house. Doctor Morehouse built himself into the life of the great Society to which his heart was wedded until the breadth and height of its varied work have become synonymous with his own name and influence.

It was most fitting that he who had been born and reared in the open places, should find his grave in the quiet of a country burial-ground. Back to East Avon, the home of his boyhood and young manhood, the body was borne, and simple services were held in the church home where he had worshiped seventy years before.

Then Dr. J. W. A. Stewart spoke tenderly appreciative words which he has kindly enabled us to reproduce:

I attend this service to-day as representing the Rochester Theological Seminary. Our President, Dr. Clarence A. Barbour, very much regrets that he is unable to be here, this being the anniversary week of the Seminary. To me it is a privilege and an honor to be present and to speak a few words regarding Doctor Morehouse.

He was graduated from the Seminary in the Class of 1864. After his graduation he was pastor in East Saginaw, Michigan, from October, 1864, to January, 1873. It was there that he was ordained on December 7, 1864. From East Saginaw he came to the Park Avenue Church, in Rochester, and he served as pastor of this church from 1873 to 1879. During the last two years of this pastorate he also served as Corresponding Secretary for the New York Baptist Union for Ministerial Education. On leaving Rochester he went to New York as Corresponding Secretary of the American Baptist Home Mission Society, and in connection with the Baptist Home Mission Society, as we all know, his great life-work was done.

It is not possible to express in a few words one's appreciation of the Christian manhood and work and influence of Doctor Morehouse. He stands out before my mind as a real Christian statesman. He had the vision of the statesman, broad and keen. He was deeply concerned with the facts which he saw. He had convictions as to progress and the possibilities of what might be. His eye scanned this American nation from north to south and from east to west,—every State, every corner of it, every section of its people, every phase of its life. He tried to see it all from the point of view of Jesus Christ, and his burning ambition was to bring to bear upon this nation the teaching and the power of Christ.

Along with all this he had another gift of much importance to the real statesman: the gift of utterance, of power to set forth what he saw and what he felt, the gift of genuine eloquence. He could rise before a great assembly and stir every hearer by his words concerning this nation and its needs, and the church's duty in relation thereto.

We all know well how deeply interested he was in the negro, in the immigrant, in the native Indian, in the great city,

in the rural community, in Alaska, in Cuba and Porto Rico, in all of our great teeming population. He traveled everywhere over this land. He seemed big enough to take it all in. He saw the need of Christian evangelism, of Christian education, of all that is Christian. He educated our denomination; he was trusted by the denomination as a leader as few men are. Gladly we listened to his words and responded to his appeals. This is what comes to me as I think of Doctor Morehouse.

I recall one special occasion in connection with our May meetings, when an audience of unusual numbers was assembled. Doctor Morehouse was the first speaker. It is no exaggeration to say that for nearly an hour he thrilled that vast audience as he discoursed upon the great human facts of our American nation, and as he appealed to us to do what in us lies to apply Christianity to the life of this land. When he ended it was useless for any other, no matter how eloquent or how entertaining, to attempt to get hold of that audience. The attempt was made, but all realized how completely it failed. The simple fact was that Doctor Morehouse had made it impossible for any one to follow him, and we went away, after hearing others, with his words ringing in our ears. He was really in some ways a very great man, and it will be a long time before he is forgotten. He has left his mark upon his church and his country.

I am sure that it seems to all of us exceedingly fitting, and even beautiful, that his earthly remains should be carried away from the great teeming city in the very heart of which so much of his life was spent, and should be brought to this quiet spot, his earliest home, and here laid in their last resting-place.

The influence of this present occasion is deeply felt by all of us. May it live with us for our good and for our inspiration in the service of God and of man.

In one of his poems Doctor Morehouse wrote:

> My sun is sinking in the west;
> Forgive the past, accept the rest;
> Give grace and glory! When I go
> May sunset leave an afterglow.

This prayer was answered. Seen no longer by our eyes, he is cherished in our hearts. The radiance of his char-

acter lingers with us to bless and cheer. He can never be forgotten or lose our love so long as those who knew his worth have memory and capacity for affection.

But his going leaves more than an afterglow. What he was and what he did have become a part of the process by which God is making over the world after his own purposes. He was exceptionally useful. In unusual measure he had that genius which Beecher has declared was the only kind he had ever known—the genius for hard work. To him was granted a long life, crowded with labor to the end. He touched life at many points, and always for human betterment. He was the tireless benefactor of the negro, the Indian, the immigrant, the indigent minister, and the struggling church. He "built his home by the side of the road," and rejoiced to be "a friend to man." He lives in our hearts and in the increase of power which he brought to the age-long struggle for a righteous world.

CHAPTER X

BEHIND THE CURTAIN

SELF-EXPRESSION is never complete. No true man would, even if he could, expose his naked soul. It would be spiritual immodesty. The deepest emotions are inarticulate, and our most sacred hours find no historian.

Especially with those of the New England strain, reticence is in the blood. Our forebears were not given to paroxysms either of grief or of joy. They were a self-contained race, keeping carefully concealed the inner sanctuaries of the heart. They could love as ardently and hate as fiercely as men of more passionate expression; but they held it shame to wear their hearts upon their sleeves. A true son of his New England ancestors, Doctor Morehouse was rarely demonstrative. He knew great sorrows and great joys; but he never lifted up his voice in lamentations or made a din in his rejoicing. Always kind, sympathetic, helpful, he maintained a racial reserve concerning that which was going on in the inner chambers of his soul. In one of the supreme experiences of his life he flung his arms about a friend who had tried to serve him, but even then there were no fervid protestations of appreciation. No man could doubt his piety, but he never prated about it. He was constitutionally conservative in theology, but he never paraded his loyalty to the "old truth." We know that he had a passion for helpfulness; but this knowledge rests not on his advertisement of the fact.

It is with no thought that he was seriously misjudged

that space is given in this story of his life for some things not given to the public while he lived. They will surprise no one, for they simply serve to confirm the estimate formed from his manner of life known to all men.

Reference has been made elsewhere to his generous act in pledging the greater part of the savings of a lifetime to assure the success of the effort to raise $250,000 for the Ministers and Missionaries Benefit Fund. This was no sudden spasm, but quite in keeping with the steady, never-failing generosity of the man. His benefactions were constant. With characteristic attention to detail, he kept careful record of his expenses, including his gifts for benevolent objects. Page after page is covered with notations of that which he gave to his church, to home missions, to foreign missions, and for all kinds of special objects. The last record, written so tremblingly as to reveal his serious illness, is dated January 7, 1917: "Church, $10; Beneficence, $5." In a single year he gave to home missions, foreign missions, Old People's Home, the Mission Press, India, the Anderson Memorial, for Indian students, to Waters Institute, N. C., to Rochester Theological Seminary, and the Brooklyn Church Extension Society. He never says anything about tithing, but the footings each year exceed one tenth of his income.

Reference has been made in a previous chapter to the close and tender relationship existing between this son and his mother. It was the privilege of the writer to spend many delightful days in the companionship of Doctor Morehouse and his mother, and their mutual devotion was beautiful to behold. The leader of men, strong, persistent, sturdy fighter for the truth as he saw it, was all gentleness toward the mother whom he loved with a great love. In his busy and toil-filled life he was

never forgetful of her welfare or her happiness. In his diary he has recorded some of the trips and outings which he arranged for her and in many of which he shared.

MEMORANDA CONCERNING MOTHER

She attended with me the Anniversaries at			Saratoga	in 1880,
"	"	"	New York	" 1882,
"	"	"	Saratoga	" 1883,
"	"	"	"	" 1885,
"	"	"	Asbury Park	" 1886,
"	"	"	Washington	" 1888,
"	"	"	Boston	" 1889.

She visited Washington, I think, three times; spent part of three or four summers at Ocean Grove; spent two or three weeks one summer in the Catskills; went with me one summer on a tour to Portland, the White Mountains, Lake Champlain, Lake George, Saratoga (1887); spent part of a summer at Atlantic Highlands; went with me one summer, in 1886, to Ezra's at Sterling, Mich., where she stayed about six weeks of my absence on Western trip; went with me in May, 18— to Ezra's in Ypsilanti, Mich., where she remained with much benefit to her health for about two months; then to Emma Mead's in Macedon, N. Y., and thence to Uncle Gilbert's in Dutchess Co. where I spent five days with her, after which we returned to Brooklyn together.

A memorandum book shows that she was in Washington in January, 1882, when she saw the President, visited Mt. Vernon, etc.

Not a little of the charm of his personality was due to the persistence of the boy-spirit through all the years of his long life. He was dignified, but not too dignified. He knew how to unbend. Without his sense of humor, his love of innocent fun, he would not have been the remarkable man he was. Some of his closest friendships were with men who loved a good laugh, and held no prejudice against a joke. When the Anniversaries were

held in Pittsburgh two of these friends saw Doctor Morehouse sauntering along the street, stopping frequently to look in at some store-window. After watching him for a time, one of the two called out, "Hey, Rube!" Doctor Morehouse looked all around, but failing to see the jokers, resumed his window-gazing. Again the call rang out, and this time he detected the culprits. As they approached him it was to be greeted with a broad grin and a fist shaken in pretended anger.

A member of the office force tells of an occasion when, at the close of the day's work, Doctor Morehouse donned a war-dress which had been given him by some of his Indian friends. Not content with exhibiting this paraphernalia, he proceeded to execute a war-dance which, however it may have failed to reproduce the genuine article, furnished no end of amusement to the spectators.

Now and then he varied the monotony of office work by a trip to Coney Island. On these occasions the dignified secretary became, for the time being, a robustious boy. He tried every form of amusement for which this place is famous, from "shooting the chutes" to hurling balls at the Ethiopians' heads. It is not at all certain that his unusual ability for hard and sustained toil was not due to the fact that he never forgot how to play.

One of his friends, who sometimes writes frivolous fish-stories, received a post-card from him on which had been pasted a newspaper clipping headed, "The Only True Fish Story." The story proved to be the declaration of Peter, "We have toiled all the night, and have taken nothing."

The committal of himself to Christ, made in his college days, was complete and permanent. To do God's will was the master passion of his life. It is not easy to maintain a warm, spiritual life when engrossed in af-

BIRTHPLACE OF HENRY L. MOREHOUSE

fairs of administration, but Doctor Morehouse succeeded here, where so many have failed. He had a keen sense of God, and the notes which follow reveal something of the inner life of this man whose fortune it was to be known as the great executive. Under the date of October 2, 1892, his fifty-eighth birthday, and the twenty-eighth anniversary of the beginning of his pastorate at East Saginaw, he set down thirty reasons for gratitude to God, followed by a supplication and an explanatory memorandum:

I AM THANKFUL TO GOD

1. That I have been permitted to live fifty-eight years.
2. That I have enjoyed almost uninterrupted good health.
3. That my physical and mental powers are still so good.
4. That I was endowed with a rather cheerful and hopeful disposition and inclined to look on the bright side of things.
5. That I had Christian parents.
6. That my father was spared to me until after my graduation from College.
7. That my mother was spared to me and that I was permitted to minister to her comfort until nearly the end of her seventy-seventh year.
8. That I had an education in a Christian institution where I received religious impressions which led, as I trust, to my conversion.
9. That I was permitted to be under the instruction especially of Doctor Robinson, also of Doctor Northrup in my seminary course. They wonderfully quickened and sharpened my mental powers.
10. That with a small patrimony I was permitted to pursue my course in the Seminary without the embarrassments that many experience.
11. That my father provided the means for my academic and collegiate education.
12. That the sum which I received from my father's estate enabled me to begin my ministerial work with a small and needy church, at a low salary, and enabled me also to help largely according to my means in its establishment.

13. That I have had no disposition to live ostentatiously or extravagantly.

14. That my first pastorate from Oct. 2, 1864, to Jan. 1, 1873, was with a church and in a field and under such conditions as to tax my resources to the utmost, to bring me into vital sympathy with struggling mission enterprises, and to understand the difficulties to be encountered in building up new interests. I believe that the experience of those seven years and three months were an invaluable discipline for my subsequent and larger work in the Home Mission Society. Though at the time there was much that seemed hard, I am thankful for it all.

15. I am thankful that my first pastorate was in a Western State and on a mission field, for it widened the circle of my acquaintance and gave me the sympathy and support of Western men as I could not otherwise have had it.

16. That my second pastorate was in Rochester, N. Y., for six and a half years, where I had the needed advantages of that refined city and was brought into contact with our great educators.

17. That I was permitted to serve on the board of trustees of the theological seminary and for about two years to be corresponding secretary of the institution in connection with my pastorate, for it gave me an understanding of some educational matters that have since been of value to me. Moreover, it was all unconsciously something of a preparation for my subsequent work in the Home Mission Society.

18. That I have been permitted to be Corresponding Secretary of the Home Mission Society for more than thirteen years, from May, 1879, to the present time; and that on the whole I have been able to discharge its duties so much to the satisfaction of the Board and the friends of the Society in general.

19. That I enjoy the confidence of so many eminent men in the denomination, and hence that I have so great influence with them in denominational matters. It seems almost like a dream that I should have been given such a position as this.

20. That I was given the discernment and wisdom to organize the Church Edifice Gift Fund.

21. That it seemed thrust upon me in the Providence of God to take the leading part in the organization of the American Baptist Education Society, and that I have lived to see those who opposed it become its hearty supporters.

22. That it was given me to make suggestions in my Rochester address of May, 1892, concerning an educated Baptist ministry, that found instant and emphatic response not only from the representatives of that institution, but of others throughout the country; and that by their wish it became my work to frame a plan and to arrange for a conference of seminary men on the subject, with the prospect of great benefits to follow.

23. That I have been permitted to do so much in so many ways for the Home Mission Society.

24. That I have never sought any position or honors of any sort, but have been content to do my work where it seemed Providence placed me until it seemed clear that the same Providence called me to another field of service. It is a satisfaction and source of strength to me that I have done no scheming for position, and have not trusted to secret society influences of any sort for advancement. By the grace of God I am what I am, and have been placed in positions wholly unsought and often unexpected by myself. For all this I thank him—for I have not been worthy of it all.

25. That the wicked schemes of enemies for my overthrow were thwarted and they themselves overwhelmed with mortification at their failure and the disclosure of their spirit and methods. To God I committed the matter and he did not leave me to confusion.

26. That even my retirement from the Secretaryship in 1892 was overruled to bring to me unexpected honor and renewed expression of the love of my brethren. There was no manipulation of matters by myself: God directed it all. To him be the praise.

27. That though I have often been unfaithful to God, his faithfulness has been constant to me. I might justly have been set aside as an unprofitable servant.

28. That though I have been disobedient and have not kept the vows I made in my better moments to serve him perfectly and to do always the things that please him, yet he has not only spared me, but has crowned me with goodness and mercy and honor.

29. That notwithstanding all my shortcomings and my sins, he has not abandoned me, nor withdrawn his spirit from me, but still permits me to cherish the hope that Jesus Christ is my

Saviour, and at times gives me great sorrow that I have not been and am not a better and more useful man.

30. That I am not left without hope, that notwithstanding so much that has been unsatisfactory, and wrong in heart and life, there may yet be a steadier spirit, a more acceptable life, and a better service than I have yet rendered my Lord and Saviour Jesus Christ.

For innumerable blessings besides these I thank God who has caused my lot to fall in pleasant places; whose favor has been so great, whose mercy endureth forever. Such goodness indeed for these fifty-seven years should lead me to sincere repentance of everything displeasing to him and should awaken such gratitude and love as to lead to a fresh and full consecration of all my powers to him.

MY DESIRE AND SUPPLICATION

1. That I may be permitted to give at least twelve years more of the best service of my life to Christ and his cause on earth.

2. That I may be free from every influence that distracts or weakens my purpose or my powers in this service.

3. That I may make a cheerful surrender of anything that may at all interfere with the indwelling of the Holy Spirit in my soul and with my peace of conscience and my usefulness for Christ.

4. That the love of Christ and his unchanging and abounding goodness to me may constrain me at all times to refrain from all that might be displeasing to him and to do all that may be pleasing in his sight.

5. That I may consider the sins of the past blotted out by the grace of God in Jesus Christ; that they are to be dismissed from my thought and to be forgotten if possible; and that my motto may be, "Forgetting the things that are behind and stretching forward to the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

6. That the closing years of my life may be like the path of the just that shineth more and more unto the perfect day—a period of cloudless shining of the face of a reconciled Father in heaven.

I sincerely regret that I have not a livelier sense of the greatness of God's goodness and mercy to me these many

years; a more godly sorrow for all that has been displeasing or unlovely to him; and a more ardent desire and purpose to serve him with cheerful and complete self-abandonment. But I trust to his grace to work in me of his own good pleasure those dispositions of heart, those purposes of the will, and those exercises of my powers that shall most glorify him, fit me best for his service here, and prepare me for fellowship with the Redeemer and the redeemed in the world to come.

MEMORANDUM

The foregoing I have written at one sitting this Sunday afternoon, Oct. 2, 1892. I felt drawn to do it. I never did anything like it before. Whether it has any special significance, I do not know. It has seemed to me fitting that I should pause and review the past, consider what and where I am, and take some bearings for the future. So I stayed at home, leaving the Sunday School with the assistant superintendent, that I might commune with my own soul and with God on these things. And this memorandum I make to refresh my memory in coming days, as I may revert to what I have written and the circumstances under which it was written.

My prayer—all prayers in one—Thy will, O Christ, be done *in* me, *upon* me, *for* me, and *by* me; that I may *be* what thou wouldst have me and *do* always what is well pleasing in thy sight; not from a cold sense of duty, but with a cheerful heart full of love to thee.

H. L. Morehouse.

In May of 1893, following his election as Acting Corresponding Secretary of the American Baptist Education Society, he reconsecrated himself to the service of God:

Here I raise my Ebenezer
Hither by thy help I've come,
And I hope by thy good pleasure
Safely to arrive at home.

Oh to grace how great a debtor,
Daily I'm constrained to be,
Let thy grace, Lord, like a fetter
Bind my wandering heart to thee.

I have this day new cause for gratitude to God and for rededication of myself to him. Yesterday's paper announced my election by the Education Society as Acting Corresponding Secretary; a renewed expression of confidence from an honorable body of Christian men North and South, largely from the South, I suppose. This election comes in a way that impresses me deeply as the probable ordering of Divine Providence.

When the Home Mission Society at Cincinnati in 1891 reelected me under peculiar circumstances, I made a new dedication of myself to God and to his work. In 1892, when the Society elected me Honorary Secretary I was deeply affected by the divine goodness and gave myself afresh to his service. Indeed, before that meeting I recall the delightful season of consecration to his service. Last fall, on Sunday, Oct. second, my birthday, I found special blessing in recounting the goodness and mercy of God to me all these years and in laying myself afresh upon his altar. So, at the beginning of this year.

And now, again, I am constrained as on my birthday to make record of the same goodness, in view of this fresh evidence of his favor. It places me under new obligations to devote all my powers unreservedly to his service. And this I do solemnly, prayerfully, deliberately. This is my reasonable service.

My days are gliding swiftly by. What my hands find to do I must do with my might. To live with a conscience void of offence toward God and toward man; to serve the Lord Jesus Christ my Redeemer with a pure heart fervently; to dwell in the conscious sunshine of his favor; to seek his guidance and his approval in all I do; this is and shall be my aim. God graciously grant to keep me stedfast in heart and purpose to do this.

And now my great desire is that a bountiful spiritual blessing may rest upon the coming meetings of the Society at Denver. How I longed last winter to see a great spiritual refreshing begin there and go forth to bless the whole land. The program is changed, but there is room for the blessing still. And now, Lord, if it be thy good pleasure, grant this blessing. Go up thither with thy people. Go with me. Give me, if it please thee, an anointing from on high that I may be fitted to derive the greatest good possible from the meeting and be the greatest help possible to the meeting.

O Lord, accept my unworthy service; hear my vow; give me yet some work for thee; hear my prayer. For Jesus' sake. Amen.

On his seventieth birthday he poured out his heart in thanksgiving, confession, and supplication. In view of the many reports, given more or less publicity, as to the reason for his remaining single, this record is of special interest inasmuch as here the man who knew better than any one else why he never married, gives his own explanation of what a friend has called his "lonely life":

THANKSGIVING

October 2, 1904

I. For present blessings:

That I am spared to this day—70 years: also 40 years since I began my ministry.

That I am well and strong for service.

That I am in so congenial, useful, and honorable position of service.

That I enjoy the confidence and love of many.

That I have a hopeful and courageous spirit.

That I have been permitted to establish a Christian memorial to my father and mother.

That my intellectual powers are unimpaired.

That my temporal circumstances give me no anxiety in case I shall be laid aside.

That I am not a castaway in God's service.

That I have hope in the abounding grace of God.

For the rainbow this morning.

II. For past blessings:

For my devoted Christian parents.

For my lot as a farmer's boy.

For my educational advantages.

For my business experience.

For my religious associates in college.

For my conversion in college.

For my first missionary pastorate.

For the positions of influence to which I was called.

For my Rochester pastorate and connection with the Seminary.

For the acquaintance it gave me with men.

For my calling to be Corresponding Secretary of the Home Mission Society.

For my retention as Field Secretary.

For my return to Corresponding Secretaryship.

That I have been permitted to give money, about $10,000 to various Christian purposes.

That I have some poetical talent that has been put to good service.

For many brought into the kingdom through my ministry.

For the various qualifications God has given me.

For my disposition to work.

For my power of application.

For my persistency of purpose.

For my cheerful temperament.

For God's restraining grace.

For God's wonderful forbearance and long-suffering.

For my contentment to live a single life, that I might labor with less loss of time for social and domestic matters.

For continuous good health, with but two short spells of illness in 40 years of public life.

For my general effectiveness in public address.

CONFESSION

I have left undone much that I should have done; and have done many things that I should not have done. Cannot enumerate sins of commission and omission.

Have come far short of my ideals.

Great lack of conformity to the standard of life and service in the New Testament.

In many respects, no disposition to sin: but disposition in other things.

Lack of whole-hearted surrender at all times to the spirit of God.

Ought to be a greater spiritual influence in the position I occupy.

Have not exerted the spiritual, uplifting influence on many, that I might have done.

Have not had that lively sense of love to Christ, for his saving grace, that I ought to have.

SUPPLICATION

For forgiveness through thy atoning work, O Christ. "All manner of sin, etc."

"Him that cometh to me I will in no wise cast out." "Justified from all things from which we could not have been justified by the law of Moses." Lord, have mercy on me, and enter not into judgment with me. For thy rule in every part and every power of my life; that all may honor and glorify thee.

For thy Spirit's sanctifying power: that I may be dead to all enticements to sin and live in righteousness.

For spiritual exaltation.

For more ardent love for thee, O Christ.

For the consciousness of thy presence and thy favor.

For the assurance and comfort and joy of salvation.

For more likeness to thee in spirit and in service.

For absolute surrender to thy will.

For thy empowering where and when I am weakest.

For thy girding and guidance in times of trial, temptation, and difficulty.

For the privilege of serving thee a few years longer, where am.

For the joy and glory of immortality through thee, O Christ.

For the expulsive power of thy love in my life.

For the rainbow this morning—providence: rainbow about the throne—a new life and world.

DEDICATION

By thy assisting grace, O my Saviour, I rededicate myself to thee.

All my physical powers, to be kept in good condition solely for thy service.

All my intellectual powers, to be kept in the best condition for thy service.

To this end I will be temperate, avoid undue excitement and overtaxation.

All my spiritual powers—I desire that God may completely occupy this temple that I may know of the fulness of the blessing of the Gospel; the peace that passeth understanding, and that I may be more effectively used by him.

All my possessions—whatever I give, to give it for those purposes that shall be pleasing to him.

I dedicate $2,000 now to God, and in memory of my Christian father and mother I purpose to dedicate more.

"Lord, take my life and let it be
Used to serve and honor thee."

Among the lessons taught him by experience was the value of friendship. This does not mean that in his earlier years he was unfriendly or failed to prize the friendships which he formed. He was always companionable, but he did not always feel the need of the help which friends are sometimes able to give. He was exceptionally strong, not only in his purposes, but in ability to realize them. And he was conscious of his strength. This consciousness made him independent of props. He had friends, but he did not lean upon them. He was ever ready to help others, but he did not crave help from others. The day came, however, when he faced difficulties too great for his unaided strength; days when the aid of friends was God's answer to his prayer for help. In the decade 1882-92, Doctor Morehouse saw some of the darkest hours of his life, and in those years he learned that friendship is reciprocal. This is not an unsupported guess of the writer, but Doctor Morehouse's personal testimony given to one who knew him intimately.

XI

APPRECIATIONS

WE sometimes hear people complain that they are not appreciated. Doctor Morehouse was not a member of this ancient order. His soul was not small enough to make him eligible. Given a large soul with a wide outlook, forgetfulness of self follows as a matter of course. Doctor Morehouse loved God and hard work. Because he loved God, his passion for toil centered on the interests of God's kingdom. He had neither time nor inclination for arithmetical calculations as to the proportion existing between his service and its recognition by his fellow men. Not that he was indifferent to the estimate of himself and his work held by his brethren; but this was a small matter in comparison with the approval of Him whom he served. So, if human praise crowned his efforts, he was glad; if the disapproval of men trod upon the heels of his endeavor, he stopped only long enough to reassure himself as to God's will, and then kept steadily on his way.

Because he walked with God the praise of men did not spoil him. In fellowship with the Unseen he had constant revelations of the vastness of the enterprise in which he was engaged, and of the inadequacy of his best efforts. He never overtook his ideals. When his brethren told him of the high value of that which he had accomplished and of the esteem in which they held him, his heart glowed with a gratitude which pushed him on to greater effort. If he had been other than he was, the constant and glowing expressions of appreciation which

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flowed in upon him would have bred an unlovely self-satisfaction. Few men have received the praise, while living, that was given him. His brethren, individually and collectively, delighted to do him honor. It is no small satisfaction to his friends that they did not withhold their words of approval until his ears were closed to human voices. No warmer words of appreciation were spoken above his still form than had been uttered in his living presence. At least a few of the almost countless tributes paid to him should have a place in this record of his life.

Although he had enjoined his friends to allow nothing about his illness to get into the papers, the early summer of 1897 brought to him a multitude of letters. Among these, one from Dr. H. C. Mabie reveals something of the relations existing between Doctor Morehouse and officials of the other general Societies. "Let it be for you," says Doctor Mabie,

> a word of most genuine heart love from me, that the past months of intimate fellowship in this herculean task have been the most precious and satisfactory of my public service; the love and confidence have been perfect.

His "Song at Seventy" called forth a flood of felicitations. Mr. John D. Rockefeller wrote,

> We received your "Song at Seventy," and we hope to receive your "Song at Eighty," likewise at Ninety and One Hundred, and that the last named will be as good as the first, and improve like old wine.

Mr. F. T. Gates, with whom Doctor Morehouse had been so intimately associated, in a letter dated November 9, 1904, writes:

It is a poem, it seems to me, that any living man or poet might be proud to be the author of, at seventy or at any age. It is a great poem, beautiful and thrilling.

"It is good poetry and true religion," wrote President Faunce, of Brown University,

thoroughly in harmony with Robert Browning's "Ben Ezra." I congratulate you on attaining your seventieth birthday with such a host of friends, such a bright outlook, and such a noble record behind you.

A thoroughly characteristic letter was that from the genial and versatile Dr. Zelotes Grenell:

I picture you as standing before the congregated Baptists of America, music in hand, face aglow, pouring out the melodious words while the people say, "Seventy? He doesn't look it." Then I fancy myself rising in behalf of the assembled multitudes, making a response something like the following:

Hurrah for you! May you be found
As forceful and as weighty,
With head as clear and heart as sound
And full of song at eighty
By your admiring fellow men
As at the threescore years and ten.

Dr. Samuel H. Greene, the greatly loved pastor of Calvary Church, Washington, D. C., joined in the chorus of congratulations:

For many years I have had a growing sense of indebtedness to you, and a growing knowledge of your efficient service rendered the great people we represent.

When Doctor Morehouse was pastor in Rochester, Dr. T. Edwin Brown was at the Second Church of that city, and their relations were exceedingly close. Doctor Brown's message was out of his heart when he wrote:

You have made your mark and Christ's all over the pages of the history of our country for 25 years. God keep you years yet in the chair you have filled so nobly.

Dr. T. J. Villers, writing Doctor Morehouse in March, 1909, said:

Our denomination owes you a debt that we can never pay. You have carried empires in your bosom and new eras in your brain. You have blazed trails for men of shorter vision to follow. You have laid broad and deep the foundations upon which men of less of the statesmanlike gifts might build.

That Doctor Morehouse held a place all his own in some hearts is made clear by a message sent him by Dr. James A. Francis on the last day of December, 1910:

There are a few men, a very few, to whom I owe a debt of love of such a nature that I feel that but for them I could not be even what I am. You are one of them. The sense of debt grows bigger with the years. It will never grow less in this life.

His relation to the American Baptist Education Society has been set forth in another chapter, but place should be given here for the formal expression of appreciation adopted by the Executive Board of that Society at its meeting in December, 1902:

The Executive Board of the American Baptist Education Society desires to record its sincere appreciation of the services of Rev. H. L. Morehouse, D. D., as Acting Corresponding Secretary from 1893 to January 1, 1903.

When the Society was left without an executive officer, because of the resignation of its last Secretary, the situation normally suggested the election of Doctor Morehouse to this function. The many personal qualities essential for such a service, and many requirements demanded by the external conditions of the work converged in him. In his brain and heart

the Society originated. During its entire career he has been actively interested in its ideals and practical enterprises, and officially identified with it. His knowledge of the needs of institutions of learning, and their constituencies and administrative officers, his facilities for securing accurate information upon which the Board could base wise opinions for the consideration of givers to such institutions, his personal contacts with these educational enterprises in his extensive travels as Field Secretary of the American Baptist Home Mission Society, and his conspicuous ability in analyzing and weighing a situation, and recombining its elements as the foundation for fruitful consideration by the Board, do not exhaust the catalogue of the qualifications that necessitated his election to the office of Acting Corresponding Secretary.

The Board has great pleasure in expressing its sense of the fidelity with which all these and other noticeable endowments for its work have constantly been used, its self-congratulation upon the Providence which made such a service possible at the critical time of Doctor Morehouse's election, and its hearty gratitude for the personal courtesy and good-fellowship that have uniformly characterized its relations with him. It is fully aware that the financial part of its gratitude has by no means been the measure of either the amount or skill of the services rendered, or of its own thankfulness for the devotion exhibited. It asks the privilege of attaching this minute of appreciation to its records, and also of rejoicing that the same wisdom and interest that have been so helpful in the past will still unofficially be at the service of the Society in its problematic future.

Under the caption, "The General of Home Missions," Dr. Howard B. Grose contributed an article to "The Standard" of June 17, 1911, in which he reviewed the life of Doctor Morehouse and paid a glowing tribute to his character and work. "Remarkable for physical vigor," writes Doctor Grose,

at an age approaching seventy-seven, doing work daily that would tire out many a younger man, he still carries the heavy burdens of official responsibility. Never has he lost the buoyant and optimistic spirit. The best is always to be, the future glows

for him with hope, because his faith in God and the final triumph of Christianity are the rock upon which his life has been grounded. It would be difficult to find a more ardent patriot or more confident believer in the destiny of America as a Protestant nation where ultimate democracy is to work out its highest forms of government and life, crowned by religion. The best of his life has been given unreservedly to the extension of Christianity in our country and the world.

No other man in our denomination has been given such repeated public recognition as Doctor Morehouse. On three occasions Northern Baptists assembled in annual meeting, adopted minutes of appreciation with such enthusiasm and heartiness as to lift them high above the plane of the perfunctory. The first of these testimonials came at the conclusion of twenty-five years of service as Secretary of the Home Mission Society. At the Anniversaries in Cleveland, 1904, Dr. Wallace Buttrick, Secretary of the General Education Board, was granted the floor and broke in upon the ordinary routine with an extraordinary address. His speech, with what followed, is taken from "The Standard's" report of the Anniversaries of that year:

The anniversary of the Society this year is also the anniversary of some relations that are of great importance to this Society. Fifty years ago a lad lived at Avon, a few miles south of Rochester, New York. He was a farmer boy, used to hard work. About that time the University of Rochester was founded, and the discussions and controversies of that period awakened in his youthful mind a desire for collegiate training; and so with such preparation as he could get along in the later fifties he came on to Rochester and became a student under Martin B. Anderson and Ezekiel G. Robinson. Graduating first from the University, and then from the Seminary, he became a missionary pastor in the then new State of Michigan, where he achieved marked success. After some ten years of work in Michigan he was called to the pastorate of the East Avenue

Church in Rochester, New York, and soon became one of Doctor Strong's best advisers, and indeed for some time was the financial secretary of the Theological Seminary.

His work in these new fields was so well done that our great leader in that day, Doctor Bishop, heard of him, and chose him out, that young man, and made him Corresponding Secretary of the Home Mission Society. It may not be known to you that this year marks the twenty-fifth anniversary of his connection with our Society in executive capacity.

Now, my friends, are we to let this important fact go without appreciative tribute? Years ago, at Minneapolis, I heard Doctor Ashmore call Doctor Morehouse the field marshal of the Baptist denomination; that was an apt and accurate designation. He has been without a superior in counsel. In all respects of constructive statesmanship he has been our leader. He is a man of vision who sees under the whole heaven, and discerns the possibilities of the future. He is such a man as great business corporations choose for the direction of their affairs; men who, like my associate, Mr. William H. Baldwin, Jr., of New York City, can see the possibilities of development on Long Island and devise and mark out those great improvements to cost approximately $100,000,000, dividends from which cannot be expected for a decade or a score of years. Doctor Morehouse has that sort of vision, and has mapped out lines of work that we have been following for a generation. You know that for several years I was associated with Doctor Morehouse as a member of your Executive Board, and that now I am engaged in an allied work in our Southern States. I want to say that conditions and measures which we in our slow way are but now seeing, Doctor Morehouse saw and announced years ago.

There is much that I should like to say of this great man; how many of us young men he has helped and brought out into the spheres of activity and usefulness; how much he did for us as pastors; and how our people loved him and flocked to hear him when he visited us from time to time. He has not only gained the confidence of our denomination; he has a place in our hearts where he abides forever. I speak of him as my friend, in some sense my father, though he is not old; he never can grow old, for he always dwells on the sunny side of life. I speak advisedly now, when I say that for all these twenty-

five years, day and night, seven days a week, three hundred and sixty-five days a year, with slight vacation, with cables never cut, but always open to calls for help and sympathy, he has worked untiringly for the cause of Christ as represented by our Society. We should do injustice to ourselves if we let this day pass without notice. Mr. President, I move the appointment of a special committee who shall draft a careful and dignified statement of appreciation in recognition of this twenty-fifth anniversary of Doctor Morehouse's connection with our Society, and I suggest that some testimonial be prepared which shall be to him an abiding token of our gratitude, our esteem, and our honor.

Instantly the motion was seconded by Secretary Mabie, of the Missionary Union, and Secretary Rowland, of the Publication Society, and passed unanimously, amid applause. The following committee was appointed: Dr. Wallace Buttrick, New York; Dr. L. A. Crandall, Minnesota; Prof. H. G. Googins, Illinois; E. M. Thresher, Esq., Ohio; Dr. A. S. Hobart, Pennsylvania. The incident created an enthusiasm felt in all the sessions which followed.

During the afternoon, after the addresses in which the value of the Home Mission Society's educational work among the colored people had been ably set forth, the report of the Special Committee was read by Doctor Crandall, as follows:

The past twenty-five years have witnessed a marvelous development of our national life. The settlement of territory heretofore unoccupied, the extension of national domain, the vast increase in population, have all served to enlarge and intensify the task of home evangelization. During this critical period in our political and religious development, one man has stood out preeminent among American Baptists as a sagacious and tireless leader in the work of winning America for Christ. To him it has been given not only to see clearly, to have undimmed vision of things as they are and are to be, but also to

plan with rare wisdom and to execute with high success. To no man does the cause of American Baptist Home Missions owe so much as to Henry L. Morehouse. In him, unselfish consecration has been joined to a keen comprehension of the vast interests involved, ardent patriotism has been reinforced by unswerving loyalty to the kingdom of God, and to the vision of the statesman has been added that of God's prophet. In time of financial depression his faith never failed, and he saw and accomplished victory when some of us, less courageous, prophesied defeat. We felicitate ourselves upon the gracious providence which has given to us the invaluable service of such a man for the quarter of a century past. We extend to Doctor Morehouse the assurance of our profound gratitude and warm affection, and here record not only our appreciation of the splendid contribution which he has made to the work already accomplished, but our earnest hope that he may be spared for many years to fill the position which he has so long adorned.

The minute was unanimously adopted, amid prolonged applause. Then calls were made for Doctor Morehouse, who looked as though he were anxious to have the incident closed. With evident feeling he spoke in substance, as follows:

I cannot find words to express my appreciation of the too generous estimate which partial friends have placed upon my service. I am deeply touched. Could I have had my way I would not have had any such thing done. I do not feel that I am in any sense to be credited with the splendid results achieved by our Society. It is by the grace of God that I have continued to this present time. Whatever I have done I believe might have been done by scores of others under the same circumstances. God's providence has contributed to the success of the Home Mission Society these last twenty-five years. Any man or body of men who should claim the credit of this great work would be chargeable with presumption. God has been in it all the way through. He gave his people grace to see the splendid opportunity, and opened their hearts to it. The Society never faced larger opportunity than now, and was never in better position to do a magnificent work. A glorious unoccupied field

remains to be cultivated. I appreciate these expressions because it means more than a personal word, it indicates loyalty to the work we have in hand. I do not forget that the Society is simply an agency. In the years of my connection with it, I have not striven for the glorification of the Society, but rather to make it the most effective agency possible for the work. The work itself is ever the supreme thing.

I came to the position as Secretary with extreme reluctance. I wondered why I had been called, and I am sure others did, too. I thought I would try it for five years, and see if anything could be done. At the end of that time something had been done, and I was willing to go on. After eleven years I said to the Board that it might be best to have a change in the secretaryship, and I placed my resignation then at their disposal, but they said, No. At the end of fourteen years, when the burden became too heavy, I said I must get out. They said, You must stay and become Field Secretary. There were new problems just then which could not be solved from the office, and I accepted the position as a new call. For ten years I served in that capacity, When in the providence of God the Corresponding Secretary was removed by death, I was most reluctant to undertake the work of this position again, but was made to feel it a duty not to be escaped. By the grace of God I am what I am where I am. I am willing to continue my service, but when you don't want me, or I show any sign of waning powers, give me only the slightest hint, and I will make way for another. The work is greater than any man. I am happy in having such an associate as the Field Secretary; and by the appointment of an Editorial Secretary to relieve me of details which had become an unbearable burden to me, the Society is better equipped than ever before for its work, and I may with greater concentration give myself to the large questions that demand consideration by the Society, such as the Southern problem, the emigration problem, and the evangelistic problem. I thank you from my heart; and I pledge myself to do in my humble way what God assigns me to do, in this work for the salvation of the grandest land of all the lands of the globe.

When the applause had ceased, Dr. E. H. E. Jameson, of Michigan, said he desired to speak a word in behalf

of all the district secretaries and superintendents of the Society:

Doctor Morehouse has not been to us a master or a boss, but an inspiring leader and friend. He has understood the position we occupy as collectors of money and helpers of the pastors. We have never been scolded by him. He has assumed that we had our individualities, and has respected them. He has expected us to know how to do our work in our respective and varied fields to the best advantage and has left methods to us. He has written us kind letters when we were in trouble. We have known that prayer was made for us at the Rooms, and have deeply appreciated this man of God.

Five years later, at Portland, Oregon, when Doctor Morehouse had completed thirty years in the service of the Home Mission Society, the Northern Baptist Convention recorded its love for the great leader in a tribute presented by Rev. Lathan A. Crandall. Rarely if ever in our denominational history have such spontaneous and hearty manifestations of esteem and affection been shown toward any man as those which were given expression on this occasion. The minute which follows was not only unanimously adopted, but "with an ovation," as one of our denominational papers reported it in effort to picture the outburst of enthusiasm:

In the stress of modern life, when great tasks await us and great issues depend upon our toil, we sometimes forget to express the valuations which our souls register concerning the work of our fellow toilers, and neglect to speak out the fraternal affection which companionship with good men begets in our hearts. At this hour, even in the midst of Convention duties, the compulsion of a great and long-continued service causes us to pause for a moment that we may record our appreciation of the worth and work of a Christian comrade.

In the recorded history of man, no period has marked a more marvelous development in national life than that through which

the United States has passed in the last generation. As a denomination, we have undertaken to bear our part in the task of making this unfolding civilization truly Christian. The American Baptist Home Mission Society, with "North America for Christ" blazoned upon its banner, has marched in the forefront of the army of Christian conquest. Were it ours to-day—as it is not—to note the achievements of these years, there would be no need to lift our eyes from this church in which we meet, this city whose guests we are, this great State of the mighty Northwest, to find the indisputable evidences of successful service.

During thirty years, one man has led in the work of Northern Baptists for the redemption of America. His eyes have looked into every nook and corner of this vast field, and his vigorous mind has anticipated the march of empire. The pathetic appeals of unfortunate people, ignorant, helpless, have stirred his heart to its depths and commanded his utmost of service in their behalf. As Paul wrote of the Philippian Christians, so this man could say of the millions in our land who are unhappy victims of hard conditions, "I have you in my heart."

But not to one Society only, or to one Christian undertaking, has he given his uttermost of devotion. Our whole denominational welfare, yes, all the interests of the kingdom of God have found hospitality in his great heart. To every movement which Baptists have inaugurated, to every effort of the Christian people of America to advance the cause of our common Lord, he has gladly contributed the best that his fine abilities and consecrated spirit enabled him to give. Patient, intelligent, unremitting, unselfish service has found in him an admirable illustration through all this long stretch of years.

His name is already upon your lips—Henry L. Morehouse; Christian statesman, Christian soldier, servant of all men for Jesus' sake. We do not need to praise him; his work is far more eloquent than our poor words could be. But, standing to-day upon the summit of thirty eventful years, years in which he has wrought with such rare fidelity, such conspicuous wisdom, such unfailing love, we record our profound gratitude to Almighty God that he has given us such a man to perform such a ministry, our deep appreciation of the great service which he has rendered, our warmest affection to this honored comrade and cherished friend.

Not content with the public testimonial, a group of those most closely associated with Doctor Morehouse, district secretaries, secretaries from the sister Societies, missionaries of the Home Mission Society, and intimate friends, gave a luncheon in his honor, at which time he was presented with a scarf-pin as a slight expression of that which was in the hearts of his hosts.

For the last time this quinquennial service was observed in Boston in 1914. The beloved friend was approaching his eightieth birthday. The years were beginning to do their work even on his sturdy frame. In many hearts was the fear—which proved to be well founded—that he would not be with us when another five years had rolled around. As on previous occasions, the tribute was prepared and read by Rev. Lathan A. Crandall. The inadequacy of speech to express the deeper emotions of the soul was forgotten in the great wave of feeling with which the audience greeted the tribute of love to the revered friend and leader:

During these Convention days, as we celebrate the one-hundredth anniversary of the beginning of Baptist foreign missions and recall the great service rendered the cause of Christ by Adoniram Judson, we are not unmindful of important movements in our more recent denominational history. Attention has been called within the past two days to two significant denominational events falling within our own generation—namely, the formation of the American Baptist Education Society and the beginning of provision for the relief of needy Baptist ministers and missionaries. The man with whom both of these significant movements originated is still with us. For many years he has administered the affairs of our Home Mission Society with rare wisdom and immeasurable devotion. We cannot forget that when the success of the effort to raise $250,000 for our needy servants of God hung in the balance, this man came forward with a pledge of one-half of all that he had accumulated during a long life. That the proposed sacrifice was made un-

necessary by the generous giving of others detracts not at all from the nobility of this act. In view of the completion of thirty-five years of service as Secretary of the American Baptist Home Mission Society, and with keen appreciation of the great contribution which he has made to the progress of our denomination and of the kingdom of God, we extend to Dr. Henry L. Morehouse the assurance of our gratitude, our esteem, and our love. When, in a few months, he celebrates the eightieth anniversary of his birth, while few of us may be permitted to extend our felicitation in person, the entire constituency of the Northern Baptist Convention will shower him with loving thoughts and warmest best wishes.

Once again a few of his friends entertained him at luncheon, and on this occasion the silver-toned Edward Judson voiced the affection which filled all hearts.

The negro race in America has had no better friend than Doctor Morehouse. During his life he carried this people in his heart, and for thirty-eight years he gave freely of his time and strength in their behalf. All that he accomplished for the betterment of the Baptist negroes of the South can never find record; but it is a pleasure to allow some of the leaders to express their estimate of their untiring friend: "The negro race in America has had no truer friend," writes Principal M. W. Reddick, of Americus Institute.

He seemed himself the real brother of the needy when called upon to do his bit for their betterment. His service to the black race of America was inestimable.

Dr. R. T. Pollard, President of Selma University, declares that,

I poured out to Doctor Morehouse my sorrows and joys like I would not to any other man; because I felt that he had peculiar interest in me and would gladly share my sorrows, if there were any, or rejoice at any success that I might think I had.

Dr. A. M. Moore, of Durham, S. C., considers Doctor Morehouse "the foremost exponent of the Northern Christian church," and believes that

history should record and perpetuate his memory as the South's greatest benefactor, not alone for what he has manifestly accomplished, but for preventing thousands of tragedies which were thwarted by his wisdom and foresight. His memory will ever be a watchword in every negro home throughout this country, his life an aroma of sweetness making glad a nation dwelling in the shadow.

No man is more representative of the negro Baptists of the South than Dr. E. C. Morris, and his acquaintance with Doctor Morehouse extended over a period of thirty-four years. He speaks in warm appreciation of the latter's service in securing representation for negro Baptists at the time of the organization of the General Baptist Convention of North America, and says that he was a

major-general among the Baptist leaders. The negro people as a whole regarded Doctor Morehouse as one of the greatest benefactors the race ever had.

President Maxson, of Bishop College, says, "I verily believe that he thought there was nothing too good for the negro race."

"Doctor Morehouse was a warm-hearted, far-visioned Christian statesman," is the verdict of President Booker, of the Arkansas Baptist College.

In the monumental government work on negro education, edited by Dr. Thomas Jesse Jones, and dealing with the private and higher schools for colored people in the United States, a careful study is made of denominational schools in the South for the education of the negro race. In the consideration of the contribution made by Baptists, Doctor Jones says:

The names of men and women who gave many years of faithful service would constitute a list too long to be entered here. Two of those whose wisdom has directed the policies in recent years should be mentioned. Dr. H. L. Morehouse belongs to the past as well as to the present. He began as Secretary of the Society in 1879 and has continued until the present time. Dr. George Sale was superintendent of education for several years until his death in 1912 and exerted a notable influence on the educational methods of the institutions under his direction.

The inclusiveness of Doctor Morehouse's sympathies has often been commented upon by those who have spoken of his public services. He had room in his heart for white and black, rich and poor, educated and ignorant. Possibly his interest deepened in proportion to the need, and so he came to have special care for the negro and the Indian. During all the long years of his official relations with the Home Mission Society he gave himself, with unresting ardor, to the task of evangelizing the "first Americans." As we have seen, he visited them, camped with them, prayed with them, preached to them, and labored for them. His devotion to their welfare did not go unappreciated, as will be seen by the testimony of Lone Wolf, which is given just as it was received from him:

Years ago when this missionary work began, these tribes, Kiowa, Comanche, and Apache, were wild Indians and Jesus sent Doctor Morehouse as his representative of the gospel. Jesus was back of him pushing him forward. We met at the Indian agency at Anadarko. There Jesus gave Doctor Morehouse the Holy Spirit, and Jesus said, You go to these lands. These lands were not at that time under cultivation nor were the tribes Christian; you go and plant the good seed in these lands, and make them like lands of milk and honey, for God gave these lands to us that they might be developed. At that time Major Miles was agent. Doctor Morehouse was much interested in having churches built in these tribes, and said he

would help us in developing the country and in establishing religious work. My heart was big at what Doctor Morehouse said; and I helped him pull in the new road. The plans he made were good, and have been carried out and now we have the gospel. When I think of this I am so joyful in my heart, and am so thankful to Doctor Morehouse and to God; for they have lifted us so high that now we can go to other tribes that are heathen and tell them the gospel, and this way spread the good news. Now we are a chosen people working for Jesus. We had heavy burdens to bear for Jesus' sake. Those burdens were borne by both of us, as we worked for Jesus. Doctor Morehouse has laid his burdens down, and gone to the Father's home; but I am left behind, still traveling with the burden on me. At times I am persecuted for Christ's sake, but God will see that I some time will meet him and we will be one with the Father. Some years ago Doctor White visited at my house, and Doctor Morehouse sent this word by him: "I wish that I might see Lone Wolf again in this world; but if that cannot be I will see him in heaven." When I think of Doctor Morehouse I think of him as a very wise, kind, and loving man; willing to do all that he could for the down-trodden and oppressed. The gospel through this man and the missionaries and the government has made this land good and the work will never stop.

Your brother in Christ,

DEACON LONE WOLF of the Elk Creek Church.

Rev. H. H. Clouse, through whom this tribute was secured, missionary to the Kiowa Indians, and greatly honored for his work's sake, writes of Doctor Morehouse:

God's man, a manly man, a man with a divine perspective, a man of broad sympathies, a man with a heart of love for the sinful and oppressed, a man with a mind able to adapt the best means to the best ends, Christ's man here, Christ's man in the realms of the blessed.

No small man can gain and hold the affection of those who are his subordinates. The largeness of spirit which

characterized Doctor Morehouse is evidenced by the universal esteem in which he was held by those who worked with him and under his direction. Among those who delighted to call him "chief" is Dr. Bruce Kinney, Superintendent of Home Missions for the Midland District. Doctor Kinney's tribute to his revered leader breathes that confidence and affection which Doctor Morehouse inspired in all those who were his associates in Christian labor:

> While we were officially intimate and usually saw things eye to eye, there were never the personal intimacies which so often characterize such relationships. He never called me by my first name, "Bruce," until the last year of his life. I was very proud of this and considered it quite an achievement. Yet I was often surprised at his unstudied utterances or expressions in his letters which showed how completely he had the "understanding heart."
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> He was our "Chief" not because of his office but because of his big brain, great heart, and transparent sincerity. We all remember two occasions when it seemed as though the Northern Baptist Convention was almost hopelessly rent by wrangling over policies. Doctor Morehouse's simple suggestions were adopted without a dissenting voice or vote. Everybody knew that he was not trying to "put anything over" for himself. He might have been a great poet had he so elected, yet he had a grasp of practical detail that was often startling. He was a clear thinker and sure in his speech. Every word counted in his letters. His convictions had the rugged quietness of our Western mountains but withal their solidity and strength. He was absolutely fair to those who differed from him.
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> In all the years I never once doubted the sincerity of his purpose nor the clarity of his vision which was, so often, in reality prevision.

Few men were as closely associated with Doctor Morehouse during the last years of his life as was Dr. F. H. Divine. "As I knew him," writes Doctor Divine,

he was always democratic, appreciative, generous-minded, cordial, and congenial. In official relationships he was always sympathetic, suggestive, and helpful. He could analyze difficult problems quickly and form far-reaching and reliable judgments. . . I can never tell the story of the richness and thrill I feel at the privilege of having been permitted to enjoy his fellowship and sit at his feet and enjoy his confidence for nearly ten years.

Although the words spoken at the memorial service for Doctor Morehouse held in connection with the meeting of the Northern Baptist Convention in Cleveland, May 20, 1917, were reported in some of our denominational papers, and very carefully in "Missions," their reproduction here seems to be warranted if we are to look at the life of Doctor Morehouse from the angles occupied by those who knew him best. The remarks of Dr. John R. Brown on that occasion, preeminently historical in character, are included in the first chapter of this story of Doctor Morehouse's life. Dr. George Caleb Moor brought a pastor's tribute to the helpfulness of Doctor Morehouse as a member of the Temple Church, Brooklyn. "To the denomination," said Doctor Moor,

Doctor Morehouse was a missionary statesman, a masterful personality, and inspiring leader; to his home church he was a loyal member, a regular attendant, a wise counselor, a generous giver, a devout worshiper, the pastor's true friend, and the people's big brother. This noble man never left the service until he had grasped the pastor's hand and said a word of encouragement. Every little while a letter would come from his desk cheering the pastor's heart. How he rejoiced in the evangelical policy of the Temple. For years he was superintendent of its Sunday School, and until a year ago a valued trustee, always interested in its progress. When the Temple burned down, one of the first messages received was written by the hand withdrawn for a moment in the shadow, saying, "The Temple must be rebuilt; it is absolutely necessary to the evangelical life of the Borough of Brooklyn." You knew him as

a conspicuous leader. We knew him as a humble, devout, and earnest member. We who have heard Doctor Morehouse pray shall always dwell in the atmosphere of holiness. To those of us who have heard him speak there will always be a silent literature in the heart. To those of us who remember his noble face there will always be a picture-gallery of the mighty dead.

Dr. Charles L. White, his associate in the work of Corresponding Secretary, spoke of the closing days of his life, and then passed on to the following estimate:

Doctor Morehouse passed from the farm to become a scientific farmer in the kingdom of God. He studied races as men study soil. Nationalities were his friends. He taught men all over this country to plant their altars where they plowed their acres. He had the soul of an apostle, the intuitions of a prophet, the wisdom of a statesman, and the heart of a Christian gentleman. Patient with the frailties of his comrades in service and generous in his praises of their labors with him in the kingdom of God, he knit us closely into his heart. Mr. Emerson must have had such a man as this great personality in mind when he said that an institution was simply the shadow of an individual. Doctor Morehouse so intimately related himself to the depth and height and breadth of the American Baptist Home Mission Society that his name will be forever synonymous with its work and influence. For nine years I shared his burdens. I sat at his feet. He was incomparably the greatest teacher that I ever had, and thousands of his friends will say the same of this master of methods and master of men.

It is only upon the insistence of friends of Doctor Morehouse that the writer violates good taste by including in this volume the address delivered by himself on this occasion:

Ever since the home-going of Doctor Morehouse, I have been hearing one of our Lord's immortal sayings, "If any man would be first among you, let him be your servant." This is more than a text; it is the supreme interpretation of life. Taken with

that other wonderful paradox, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it," it not only lets us into the secret of Jesus, but into the secret of every life that has large worth for the world. High birth, vaulting ambition, or great material possessions often determine one's standing in human society, but these things purchase no primacy in the kingdom of God. The "will to power" curses the world and debauches the soul that holds it, except as it blossoms from the "will to serve." Leadership is no inherent right. If any man comes to it, he must travel the path marked by the footsteps of One who could not save himself because he would save others; and this is so not because of arbitrary enactment, but by immutable law of life. Leadership to be real must be based upon the admiration, trust, and love of our fellows. These do not spring up in answer to an imperious demand, but as does the flower from the earth when wooed by the rays of the sun and quickened by the showers of spring. Call the roll of those whom the world cannot forget. Paul! A bond-servant of Jesus Christ. Luther! Recoverer to the Christian world of the transcendent truth that salvation is by faith and not by magic. John Howard! Tireless benefactor of those who rotted in English jails. Florence Nightingale! The angel of the battle-field. Abraham Lincoln! Liberator of an enslaved people and savior of a nation. And if to-day we add another to the long list, what shall we write opposite the name of Henry L. Morehouse? I know of nothing more true, nothing more appropriate than that by which the greatest Christian of all the centuries delighted to be known, "Your servant, for Jesus' sake."

This is not a biography, but an attempt to express our love for Doctor Morehouse and to note some of the qualities which called it forth. That such an attempt will come far short of being satisfactory is beyond peradventure. We can never measure the great emotions of the human heart with the tiny cup of human speech. The greater the love, the greater our failure when we try to put it into words. Then too, we stand too near to permit of the clearest vision. We see this or that admirable trait and some of the things which he accomplished, but only time will reveal the full value of his contribution to human well-being, and those who come after us will be able to estimate him more justly than can we who knew him in the flesh.

I have said that he commanded the admiration, the trust, and the affection of his brethren. This did not happen; it was caused, and the cause lay in the man. By virtue of what he was, our attitude toward him is what it is. He was no poseur seeking to draw attention to himself; no sycophant trying by specious flattery and feigned interest in others to produce a favorable estimate of himself. We admired him because he neither flattered nor played to the gallery. He was notably sincere. He may not have pleased us always with the views which he advanced, or the plans which he championed; but no man ever thought of him as playing a part. And genuineness is essential if others are to trust and love us. A genuine ten-cent piece is of larger value than a counterfeit ten-dollar bill. It is said that our age is marked by a hunger after reality. If this be true, then he answered to the appetency of his age, and so commended himself to those with whom he had to do. However acute and brilliant the trickster may be, we cannot trust or love him. Doctor Morehouse never dealt in subterfuge or quibble; he was too innately honest. As he saw he spoke, and whether his words seemed to us wise or unwise, men knew that his utterance came from profound conviction.

But we had learned to expect from him wise counsel. It is safe to say that no one among us was heard with greater respect upon any question having to do with denominational affairs or with the interests of the kingdom of God than was he. And the value of his advice was not all due to long experience. The Lord endowed Doctor Morehouse with a fine quality of brain-stuff; otherwise, no amount of training would have made him the man he was. The wise use of opportunity, the constant exercise of his powers, served to develop and exhibit his native ability. Dr. M. B. Anderson once said: "There is one thing the university cannot do; it cannot furnish brains." Neither the passing of time nor careful cultivation ever changed a cabbage plant into a calla-lily. Experience increased Doctor Morehouse's power for helpful service, but it was native ability to think straight and to distinguish the important from the trivial in the problems which he faced, that enabled him to make wise use of experience.

Beecher declared that the only genius of which he had any knowledge was the genius for hard work. Judged by this

standard, our friend was an extraordinary man. Idleness made him unhappy. Some have capacity for toil without the inclination, and some the inclination without the capacity. Doctor Morehouse had both capacity and inclination. With great physical vigor went an insatiable appetite for work. He found himself in a world where important tasks are a constant challenge, and joyously he answered the challenge. His ideal world was not one in which people have naught to do but "sit and sing themselves away to everlasting bliss," neither was his heaven a place for masterly inactivity. For him, the privilege of labor was a proof of God's goodness to man. In this unquenchable desire to share in the world's worth-while work, we discover at least a partial explanation of his rare usefulness. In his all too rare vacations, he rested by doing something other than his accustomed work. As a guest in our home soon after his return from a holiday spent in Hawaii, he recounted his then recent experiences. Nothing had escaped him. He was a walking encyclopedia of information concerning soil, climate, people, volcanic action, and unrealized possibilities of this paradise of the Pacific.

Because of his passion to serve, his untiring energy and his prophetic vision, his life fruited in great increase of our denominational efficiency. He was at the same time temperamentally conservative and a born adventurer. He was cautious about committing himself to experiments, but eager to fare forth in untrodden ways if only they promised to lead to an increase of territory for his Lord. He loved the old paths, but was not afraid of new ones, and when he had caught the vision of something that ought to be undertaken for God and God's children, with what majestic devotion and tireless zeal he gave himself to its accomplishment. A part, at least, of his philosophy was summed up in a pregnant sentence which some of you may have heard him utter in San Francisco two years ago this month, "Whatever ought to be done, can be done." No man can believe that who does not know God. It was his vital sense of the Most High, his sublime confidence that God is in his world and really working out through weak humans his divine plan, that made Doctor Morehouse an incurable optimist and gave to him his secure place as premier among constructive religious statesmen. He served a living Christ, who is evermore fulfilling the promise of his presence. He might have made his own the

words which Browning, in "The Death in the Desert," puts into the mouth of the aged John:

> "To me that story, aye, that life and death,
> Of which I wrote it *was*,
> To me it *is;* is here and now.
> I apprehend naught else.
> Is not God now in the world
> His power first made?"

Would we catalogue that which he accomplished? It cannot be done. Thank God that it is so; for this means that beyond the identifiable results of his service are rich fruits of which only God knows; that the good seed which he sowed has not as yet all revealed itself in golden harvests, but that some of it will ripen long after the name of the sower has been forgotten. But we do well to rejoice together in that enlargement of life which he helped to bring about, in the tangible evidences of his wise and strong leadership. For thirty-eight years he gave himself to the noble task of winning "America for Christ." He was a specialist in Home Missions, but like every true specialist, the windows of his life were open toward every department of human endeavor. He knew that Paul's declaration, "We are members one of another," is not less true of collective movements than of individuals. It was his special task to develop the kingdom of God at home, but his interest in work among non-Christian peoples in distant lands was deep and abiding. Among the many notable contributions which he made to our denominational life, and so to God's kingdom, perhaps the one which stirs our hearts most profoundly was the organization of the Ministers and Missionaries Benefit Board. He knew the pastor's life by experience. When he went to East Saginaw, he turned his back upon enticing opportunities for money-making, that he might do his bit in making the world over after the thought of God. When he saw men and women, who had given themselves through long years in unselfish devotion to God's work, living in dire poverty or as the beneficiaries of a cold public charity, his spirit was stirred within him and he cried aloud. Yea, he indicted us for criminal neglect of our own, and we could not do other than plead guilty. He not only awakened us from our lethargy, but led us to undertake.

As we are met in this memorial service, all over this land prayers of thanksgiving to God are going up, tremulous with gratitude and with great affection, from those for whom life's evening time has been lighted up by that which was wrought out by Doctor Morehouse.

Reference has just been made to his first pastorate—that at East Saginaw, Michigan. While he will be remembered as the great administrator, we must not forget that he was first of all and to the end, a preacher of the Evangel. He loved the pastorate and was eminently successful in it. Only the insistence of his brethren and his own sense of duty led him to take up another form of ministry. You who have heard him will agree that he was a great preacher; great because he had a great message, clearly apprehended and adequately declared. Who of those present at Des Moines four years ago will ever forget that masterly setting forth of the Baptist task? In August of 1905 we were together at the Annual Meeting of the Welsh Baptist Union, held in the little mining town of Abercairn, South Wales. On a beautiful afternoon Doctor Morehouse preached in the open air. A covered rostrum had been built at the foot of a grass-covered hill, and five thousand people sat upon the hillside. In that same place, twenty-five years before, the immortal Spurgeon had spoken to a spell-bound multitude. It may have been the associations, it may have been the unusual circumstances, but whatever the cause, Doctor Morehouse spoke as one inspired. In that hour there came to me a new revealing of the man's passionate love for men, confidence in God, and power to present divine truth.

We shall see him here no more. He fought a good fight, and died as he would have wished—on the field of battle. We shall miss him sorely, for he was more than a great leader—he was our friend. Explain it as you will, he captured our affection. Sometimes we learn to love people because they are so helpless, so dependent upon our offices. No such explanation suffices in his case. Were it fitting to introduce the personal element here, not a few of us would gladly speak of intimate and sacred experiences, in which he was God's chosen messenger to bring us help; but this would not make clear the universal affection which he commanded. Possibly it was because long ago he decided to "build his house by the side of the road and be a friend to man." As men passed to and fro before his dwelling,

they heard from him no railing accusations, no caustic arraignment. If he had no word of counsel, of cheer, of encouragement, he kept silent. He looked out upon all men through eyes aglow with friendship, and men's hearts answered back to the love which filled his own. If the spirits of the departed hover above those who remain for a little here upon the earth, he is among that great cloud of witnesses, looking down upon us to-day, as we meet to do him honor. If he could speak to us, he would say: "Be in earnest; do not trifle; what ought to be done, can be done.

On May 26, 1918, a memorial window in honor of Doctor Morehouse was unveiled in the Brooklyn Temple, where he had been a member for nearly forty years. On that occasion an address was delivered by Dr. Lemuel Call Barnes. Because of his opportunity to know Doctor Morehouse, as friend and colaborer, Doctor Barnes' interpretation of the character of his friend is of special value:

The supreme reality in this world and in all worlds is personality. We to-day are called back to that fact, at a time when organization seems to be all-powerful, at an hour when money and mechanisms seem to be almost omnipotent.

Henry Lyman Morehouse was a great PERSONALITY. It was through personality that he more and more molded the life of a denomination of millions of people. The heart of the whole universe is the personal God. His redemption of the human race is not through perfect wisdom's devices or through the might of unlimited forces, but through the Person of his beloved Son. We are unveiling a window in this Temple to-day in memory of Henry L. Morehouse because he was a son of God.

Let us make no attempt to speak of his history or of his manifold works. Look only at his personality. The human soul is an indivisible unit, acting now in this direction and now in that. For convenience in seeking to make an estimate of it, the familiar division of faculties serves well enough—intellect, feeling, and will.

1. *The intellectual life* of Doctor Morehouse was marked. All men knew him as a man of great thoughts. His mind was preeminently constructive. While smaller intellects may be sharp in analysis and destructive criticism, he was one of ten thousand in power to select the elemental factors of a problem and to build them together into a habitable whole. At the same time he had a marvelous mastery of details. When past eighty years of age, if occasion arose, he could marshal an irresistible array of figures and facts.

He had unusual keenness of perception, penetration of insight, and quickness of discrimination. Every one who came in contact with him learned to rely on his mental processes. They were sane, comprehensive, practical. The breadth of his views was matched by the length of his vision and the depth of his judgment. His intellect was not merely foursquare—it was solid.

2. In *the realm of feeling* Doctor Morehouse was as remarkable as in the realm of intellect. His thoughts were glowing thoughts. Cold, abstract speculations were foreign to him. You always had a feeling that his heart was as great as his head. That is why he was such a master of assemblies. It was said of William Ewart Gladstone that he could make the presentation of a statistical budget in Parliament an occasion of fascinating interest. How often has the denomination heard Doctor Morehouse present an annual report or an historical résumé of, say, fifty or seventy-five years of history, reading it from manuscript and at the same time swaying all hearts into the stream of his own feeling.

Now and then his great soul broke forth in poetic imagery. Some of his lines never can be forgotten, notably his "Prayers, Means, and Men for Mexico," and "My Song at Seventy." I have known their repetition in remote country churches by people who had no personal acquaintance with him, to stir many hearts. They leaped over all barriers from heart to heart.

He never was effusive. Yet every one who had the privilege of personal touch with him, quickly knew that he not only understood, but he cared. "The sympathizing tear" sometimes appeared even on public occasions. His wide administrative contacts were suffused with personal interest. That is why, when he passed away, heartfelt expressions came pouring in

from all over the continent which he had served. Red men on the plains of the West, black men in the fields of the South, people of many mother-tongues in the East, and Latin Americans on the outlying islands of North America, as well as people of the prevailing American stock—learned and ignorant, rich and poor, East and West—all mourned the passing of Doctor Morehouse into the unseen world.

This window in his own beloved church is the fitting memorial of a glowing heart athrob with the very heart of Christ.

3. The deep center of personality is *the will.* The wise thinking and the tender feeling of Doctor Morehouse always guided and represented his will, so that it never was obtrusive. All the more it was regnant. Those who knew him intimately knew how positive and tenacious was that good will of his. Profound students of the human soul agree that the pivot of the will is the fixing of attention. Amid the manifold multiplication of details in the work of Doctor Morehouse and the truly indescribable distractions of his vocation, he would concentrate his attention on any problem which emerged so that it could hold the field of thought and feeling until clear decision could be reached. When that was done, he would stand for it through all kinds of differing opinion and apparently insurmountable difficulty. He so skilfully guided the wills of others that it seldom was necessary for him to assert his will as being his will. He felt obliged to do that sometimes in a great emergency. For example, when some of the most influential elements in the denomination were arrayed against the organization of the Northern Baptist Education Society, he stood on the platform of the May Meetings at the crisis of debate, brought his arm down with a swinging gesture and said, "It must and shall be done." One result of that assertion of will was the foundation of the greatest institution of learning in the West.

While concentration of attention is the essence of will power, the greatest exercise of that power is in cooperation with other wills. Only men of mighty will are equal to doing that on a large scale and continuously. Any weakling can insist on having things his own way. A child can refuse to play if something displeases him. It takes one who is every inch a man to cooperate with those from whom he decidedly differs. Doctor Morehouse had that supreme quality of human personality, the

will to yield his own will in democratic cooperation with other wills. While he was the master mind among millions, he always was free from pernicious autocracy. His will adjusted itself to the will of his brethren. It frequently reshaped the will of the whole brotherhood because it incarnated the common will and put into sway the best will of all under the spell of the infinite Good-will. The democratic, cooperative spirit attained one of its highest manifestations in Doctor Morehouse. It reached far beyond his own beloved denominational fellowship. He chanced to be a guest in my home in Massachusetts at the time he was helping to organize the Home Missions Council of all denominations. I never can forget the boyish zest with which the tenacious Baptist leader of threescore years and ten spoke of this new venture in cooperation.

The greatness of personality in Doctor Morehouse was most manifest in the fact that all his outstanding powers cooperated with each other in forming *a wonderfully balanced character.* Many who are eminent in intellect are cold-hearted or dry-hearted. Many a giant in the emotional realm, a veritable genius in poetic or other artistic development, has been devoid of even common sense or devoid of sufficient will to control himself, to say nothing of controlling others. Again, prodigies of will of a certain type are frequently of small intellect and of decided hardness of heart. Most men of eminence are distinguished by preeminence of one or another of these powers of personality, few by the constant action of all together. It is only the highest type of personality that is a trinity in unity. In our beloved Doctor Morehouse, head and heart and hand acted in unison. Hence he moved among his fellows and touched them with constant power. His contacts being at the same time wise and tender and firm, were characterized by that consummate grace which is called tact.

What was the secret of the coordination of his powers, making him a truly great personality? There was undoubtedly an inherited balance of aptitudes. I stood yesterday with melting heart in the hillside farmhouse where he was born of sturdy Scotch and New England ancestry. His inherited aptitudes were persistently cultivated, cultivated with diligence and by the highest means of grace. But there was a special coordinating force which mastered all his unusual powers and drove them through a long life in steady, phenomenal team-work. It was

what one of the greatest students of personality in our day calls the supreme secret of the higher life of man, *loyalty*.

Henry L. Morehouse was by no means perfect, but he came about as near as any strong man is likely to come—and only a strong man can come near—to being completely dominated by the personality of God disclosed in the man Jesus Christ.

No more important work is being done by the American Baptist Home Mission Society than that which is undertaken in behalf of those who come from other lands to find homes in this New World. Doctor Morehouse's interest in the evangelization of foreign-speaking peoples was intelligent and deep. That he won the confidence and esteem of Germans, Scandinavians, French, Bohemians, and Poles is known to every one familiar with this department of home mission work. No one is more representative of the ever-growing Baptist constituency among those of foreign birth or parentage than Dr. Frank Peterson, the honored Joint Secretary for the Home and Foreign Societies, with headquarters in Minneapolis. Doctor Peterson pays his tribute of esteem in these well-chosen words:

Doctor Morehouse was a Christian statesman with a deep penetration and a broad vision. He was fully capable of diagnosing missionary problems and applying the proper remedies. The problem of the foreigner must ever be a perplexing question to one whose business it is to direct the affairs of a Home Mission Society which works among a cosmopolitan population such as we have in this country. Doctor Morehouse studied the question closely and well and met the situation as wisely as any man in his day.

His idea of Americanization stood far in advance of that of many who think it merely consists in the use of the English language. He knew that such superficiality would defeat its own object and that that alone would be merely a veneer which would leave the heart as it was before. He knew that real Americanization must be brought about by the friendly com-

mingling of people of all nationalities and by the adoption of the best ideals of each. He regarded every man of every nationality as a part of our body politic and therefore showed the same spiritual concern for them all. That he was rewarded for his unselfish dealings is shown by the fact that in winning the foreigner no Protestants in this country have been more successful than the Baptists.

When Doctor Morehouse was called from his labors every foreign-speaking Baptist church in the country felt that they had lost a true friend.

Dr. Augustus H. Strong, for so many years the honored head of Rochester Theological Seminary, having had special opportunities for knowing Doctor Morehouse as pastor and as Secretary, sends an appreciation which will be cordially endorsed by all who knew the East Avenue pastor:

My acquaintance with him began with his pastorate in Rochester and his connection with the Seminary. Here he was persistent and faithful, a man of resources, never acknowledging defeat, bold and optimistic, encouraging others and quickly pushing ahead when they despaired. What he was in his church and in his Secretaryship in Rochester he continued to be when he was summoned to the management of our Home Mission work. He was a tower of strength to us as a denomination. As an adviser and counselor he had no superior, I had almost said, no equal. He was my personal friend, in whose word and faith I trusted implicitly, and I mourn his loss. We shall not see his like again. I cannot explain his lonely but cheerful life, except by believing that that life was hid with Christ in God.

In closing this chapter, which presents only in small part the tributes paid to the friend and administrator, we cannot do better than present the resolutions adopted by the Board of Managers of the American Baptist Home Mission Society upon the death of Doctor Morehouse. The men who drafted this minute were associated with

him in the great tasks committed to that Society, and knew the Corresponding Secretary from long and intimate cooperation with him in work for God.

The death of Dr. Henry L. Morehouse has brought to the Home Mission Society a loss so great that the Board for its own sake, as well as for the sake of the Baptist denomination, desires to give expression and to place on record our high appreciation of the man and the work he wrought.

Doctor Morehouse was elected Corresponding Secretary of the Home Mission Society in May, 1879. Except from 1892 to 1902, when he served as Field Secretary, he held that office until death, May 5, 1917. With active qualities of mind and heart trained and refined in school, college, and theological seminary; developed by an experience of ten years in what at that time was a mission field in the west; his sympathies and power to move men intensified by a pastorate in a large church, he entered upon his chief work with an unusually broad preparation.

When he became Corresponding Secretary the American Baptist Home Mission Society employed only 236 missionaries and teachers, the annual expenditure was $115,083.38 and most of the State Conventions were poorly equipped and developed. The Society of necessity became responsible for every missionary and his salary, and in addition was also financially responsible in part for many of the State Conventions themselves. As rapidly as possible this responsibility was transferred from the Society to the Conventions, the latter steadily assuming more appointments for missionary activities and at the same time undertaking more of the financial care of the workers. A few contrasting figures indicate the measure of the growth under his administration. The latest report of the Society records 1,274 missionaries and teachers, instead of 236 when he entered upon his office. The annual expenditures increased from $115,083.38 to $987,611.46. Students in the schools for negroes increased from 1,056 to more than 7,000. During the thirty-eight years of his official connection with the Home Mission Society, Doctor Morehouse's wise and broad dealing with the many complex problems that arose from the new adjustment intensified and strengthened the mutual confidence of all.

Not only in his personal inspection of fields and his judicial

administration of the affairs of the Society, but also in his comprehension of the possibilities in new fields and the energy with which fresh undertakings were developed did he manifest the qualities of a great religious leader. It was chiefly due to his initiative that the American Baptist Board of Education was organized and its great task undertaken, and under his guidance in 1912 it became a part of the Northern Baptist Convention. His marvelous work in the schools and colleges for negroes in the South was one of his greatest achievements. In some ways he looked upon the organization of the Ministers and Missionaries Benefit Board as the culminating work of his life.

Those who have known him in the meetings of the Board have admired his many-sided abilities. He had the vision of a statesman, he presented no plan for the approval of the Board until he had thought it through and was able to give reasons for his recommendations. So strong was the confidence in his judgment that in most cases his recommendations were promptly and gladly accepted by the Board. At times, varying points of view and differences of judgment naturally arose. In every such case Doctor Morehouse remained the same self-controlled advocate. Nor did he cherish animosity if his views were not accepted. And yet he was not one to yield easily if he was convinced he was right. Occasionally he would ask for the matter under consideration to be postponed until it had been more thoroughly examined and he had had an opportunity to confer with those who opposed it. He was a diplomat of a high order and yet he never stooped to trickery. His ability to persuade men he considered simply a valuable asset bestowed upon him which he must conscientiously use for the cause he loved.

He was singularly free from the spirit of self-seeking. He completely identified himself with his work. Ever convinced that right and justice ultimately must win, he lost all concern for himself except that he might be true in all his dealings. Never did he ask for honors, and frequently declined increases of salary proffered by the Board. Only when measures of importance were involved did he ever defend himself.

He was intensely loyal to every missionary and employee of the Society. In spite of the strength of his convictions and the depth of his feeling he was great enough to forgive. Occa-

sionally when he discovered that his confidence had been betrayed his feeling was more of sorrow than anger.

To the members of the Board he became a patriarch to whom almost unconsciously they gave the reverence that certain denominations demand for their highest ecclesiastical officials. His life had been a fountain of inspiration to the men who have known him and a lasting honor to the Baptist denomination, particularly to the American Baptist Home Mission Society, which he served faithfully for thirty-eight years. He was a rare executive, a statesman of wise and clear vision, a consecrated and tireless worker, a devoted friend, and above all a Christian gentleman. The world is better because Henry L. Morehouse lived.

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